

The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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San Francisco's Successful Downtown Church

REV. JOHN F. COWAN, D.D.

I was entranced, and inspired, by a week spent with Rev. James L. Gordon's church, the First Congregational, San Francisco. It is exploding to "smithereens" the old notion that a downtown city church must gasp out of existence, or be supported by an endowment provided by a few wealthy sisters. This downtown church, surrounded by 400 hotels, elegant apartment houses and towering skyscrapers, has to advertise "Standing Room Only" by 7 p.m. Sundays and sometimes on prayer-meeting nights, and has seventy-five per cent men in its audiences. It carries a budget of about \$50,000, has its missionaries in foreign fields, while its actual membership is only about one thousand. Yet it sings the old-fashioned gospel songs such as you'd hear at Ocean Grove Camp Meetings, and its pastor, brother of Rev. S. D. Gordon of the well-known "Quiet Talks" series of Christian books, rings out the old message sweet and strong. He's a big dynamic, warm-hearted Scotchman, reminding one of Lloyd George and Spurgeon.

The Current Events Class which for years was conducted by Judge Wilbur, of the California Supreme Court, now Secretary of the Navy, has one thousand present every Sunday morning. The Sunday before I was there Judge Wilbur was back on a visit with twenty Annapolis cadets, and many were turned away for want of room.

Dr. Gordon's morning sermon was on, "What is Religion?" He let the ecclesiastics, scholars, scientists, "Big Business" men, answer, in an imaginary trip around the world; then he gave the answer from James' epistle, "Religion pure and undefiled before God is to visit the widow and the fatherless in their affliction and keep one's self unspotted from the world."

Dr. Gordon disclaims being a popular preacher. He accounts for the phenomenal success of his church—with a transient constituency, fifty per cent of his congregation changing weekly, many who hear him today being a thousand miles away tomorrow—by the fact that he has a program for the two Sunday and two or three week-day

services that catches an audience "on the wing," that interests the passing procession. "Interest," he says, "is the keyword to the success of a sermon, a novel, a drama." He studies what people read to discover what they are thinking about. He goes at his task with the kind of warm-hearted sympathy for human worries and problems and tragedies to be found in the lives of every congregation in the same way that Jesus spoke to people by alluding to common everyday things and by answering their uttered or unuttered questions.

At the 9:45 session Sunday the Currents Events Class had a lecture on applied psychology. One had to be nimble-footed when the class closed at 10:00 a.m. to get into the auditorium in time to secure a good seat for the 11 o'clock service, which demanded every one of the 2,000 sittings, besides the seats in the choir loft and as many extra chairs as could be placed on the large pulpit platform. There was no choir or soloist—except a harpist. No use to tell me that congregational singing, even without a paid leader, can't be tremendously inspiring. Why, everybody knew how to sing, "Safely Through Another Week," "Love Divine All Love Excelling" and "O Worship the King." And, bless me, how they did ring them out!

I was told that I would need to be in line before seven in the evening to be sure of a seat. At half-past-six I found lines of people up the steps leading to each of the three front doors. These gradually extended to the street and around the corner. The doors opened at 7, and in surged the crowd as eager as any theater crowd. Extra chairs had to be placed in the choir and on the pulpit platform. Beside the pastor and his ministerial pulpit guests sat a boy in white sailor blouse on one side and a lady in traveling suit on the other. More of them later.

The twelve questions Dr. Gordon answered, published in five San Francisco papers the day before, had been carefully selected from scores that had expressed the minds of the audience.

Dr. Gordon's answers were terse, meaty, sympathetic, spiritual. Those less vital he dismissed in a few words. But with some he seemed to go into the mind of the questioner and X-ray the life problems behind them.

His summary was an earnest appeal to those before him who faced problems, worries, trials, temptations, tragedies to face them courageously and determinedly and by the help of God solve them. It was a really evangelistic exhortation to look to the uplifted Christ.

Both services were broadcasted, and one of the little human touches that make the whole world kin was when Dr. Gordon gratified the desire of the little lad in white sailor blouse sitting beside the Episcopalian pulpit guest in his stiff white stock, to speak into the broadcaster. He lifted the boy and bade him say, "I'm glad I'm here and wish you all good evening."

Then the lady guest in the traveling suit was introduced as Frances Patterson Keyes, wife of one of the United States Senators of New Hampshire and writer of "Letters from A Senator's Wife" in *Good Housekeeping*. Her traveling costume meant that she had been sent on a trip around the world in the interest of her magazine.

Dr. Gordon asked her to say a few words in line with the dominant theme, "Solving One's Problems." Wonderfully fit were her sentences. She said that three words expressed her way of solving her problems: Working, Fighting, Praying. "Sometimes," she confessed, "I find that my problems will not be solved by working and fighting, do my best. Then I just pray them through, and I recommend that to all of you." It was a climax with a spiritual thrill. One could almost hear heart-beats.

At the Wednesday night service there is almost as much pressure on the seating space as on Sunday night. Think of a crowded prayer meeting in an auditorium seating 2,000 normally and stretched to 2,200! And that in an environment of skyscrapers, hotels and apartments.

Dr. Gordon answered twelve more questions printed on the back of a numbered ticket that admits two. These tickets are bound in a sixteen-page booklet, 2,500 of which are distributed every Sunday. This booklet contains the church program for the entire week, as well displayed and set up as the "Theater News" that gives the plays for the week at the places of entertainment. Why not? And Dr. Gordon said, "Not one of these books has ever been picked up on the street, cast aside."

The questions on my ticket had to do with Evangelism, Pussyfoot Johnson's Change on Prohibition, Science and the Church, The Greatest Problem of Protestant Churches, Did God Have Anything to do With the Santa Barbara Earthquake? Emotionalism and Religion, Capital Punishment, Peculiar People in the Church, etc.

Then the singing—1,500 people "shaking the rafters" more than the tremor of earthquake did on Sunday morning during Dr. Gordon's prayer—singing old-time hymns with a fervor that warms the cockles of the heart.

"The Family Gathering," as Dr. Gordon calls the Thursday night service, also opened its doors to one of the two tickets bound in the program book. The moving-picture film, "The Narrow Street," was presented. Each week's book also contains a synopsis of the morning sermon or of one of the week-night addresses. I have not mentioned the Tuesday night lecture on "Applied Psychology" by Manly P. Hall, nor the talk of Orcella Rexford on "Mind Building" and the appearance in national costumes of Prince Blaychettai and wife, of Abyssinia, a descendant of the Queen of Sheba, with native songs, on Wednesday evening. A drama by The American Legion on Friday night kept this bee-hive buzzing five of the seven nights of the week.

Ten thousand pass through the doors of this down town church every week. Emphatically it is a "Church of the People." It has no thought of being driven uptown by the marts of trade. It holds up the banner of Christ where Mammon rears its head. It is a success. It is worth studying.

Upon consideration of the conditions apparent in this church, the outstanding factors that account for the 10,000 people who pass through it each week and the fact that it is the most talked-of church in the city seem to be:

1. **The Appealing Personality of Dr. Gordon.** Physically he is portly, rubicund, silvered as to hair and mustache, smiling, democratic. He probably has as large a speaking acquaintance around town as any politician. Anyone may approach him—there's no ice to melt; no starchy dignity to appease.

And he capitalizes that personality to the limit for First Church. I heard him say: "Fifty years hence visitors going over the records of this church will ask, 'Who was this man Gordon that used to be a minister here?' No one will remember. But the church will still be here; the Bible will remain; Jesus Christ will be preached here—and that's all that counts."

2. **His Gift for Getting Publicity for His Services.** He has led the church into spending \$10,000 a year for advertising. It buys space in four or five leading San Francisco dailies—two columns twenty inches long, with cuts, in the *Chronicle*. The church distributes every week from 2,000 to 3,000 booklets of 16 pages, illustrated, containing the announcement of all the services. Two thousand or more are passed through the pews in the morning service. In the evening I saw more than a thousand people march to the pulpit platform, across it, and each receive one of these green-covered booklets. At a desk in the rear of the auditorium anyone missed might get one. In addition, a thousand are mailed each week to the employes of some firm—a different one each time. Tickets to each service are printed in the booklets.

The result is crowded houses at every service. People stand in line for an hour for the evening service. I was one of hundreds, in six lines from the six doors of the church to the curb and beyond, who thus made sure of a seat. It's a great thing

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Some Sermon Topics

SAMUEL W. GRAFFLIN

Recently we gave a series of five talks before a "prep" school. These talks had to do with the underlying causes of the failures among the graduates of previous years, which, according to our dictum at least, were:

First—The violation of the laws of health through gluttony, alcohol, excessive smoking, failure to exercise and rest and personal impurity.

We made the message strong and got a hearty response, for some of the most brilliant alumni had failed signally.

We gave as the second cause of these breakdowns, the failure to keep up their mental discipline; too many closing their educational life at its "commencement."

Plain, old-fashioned laziness was given as the third reason.

Then followed, in four, five and six order, the neglect of religion and the spiritual life, selfishness and the lack of social agreeableness.

At the close of the series practically one whole session was given over to questions by the students. To our surprise money was hardly mentioned, only a question or two devoted to the other topics; the one big central thought was voiced by a brilliant Jewish lad in just three words: "What is Religion?"

Whether the special emphasis placed upon the disaster usually following neglect of religion had struck home, or what is just as likely that it had merely fired the charge lying primed in each mind and heart, we know not, but after that question all the rest had to do with religion and its place in the life of achieving men.

Out of that morning's questioning we got a dozen sermons, but nothing in it all helped us more than the demand on the part of those youngsters for definitions of the words so glibly used by those who handle religious formulas.

Take that first question and the answer given. "What is Religion?" Who could have looked into that eager face with its pure Semitic beauty and had dared to answer him without a flash of fervent prayer to the Father of all Wisdom, Truth and Love? What is Religion?

Religion is—The healthful development of a right life under the influence of God's Spirit, invited into that life by a soul desirous of holiness, usefulness and peace.

That definition was dynamite. A dozen hands were up. The son of a popular minister (we were not aware of this until later) first caught our eye. He asked, "Is Religion a development or something that is born in your soul at your conversion?"

We fell back on our first line of defense—the Bible. It is both. First a birth, for "Except a man be born again he cannot see the Kingdom of God;" and "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," "Perfecting holiness in the fear of God." We explained that life was the basis of all growth but worthless

without it. He got the idea and the next laid framed his question.

"You have used the term 'holiness' twice. What is Holiness?"

I defy any man, "right off the bat," to define Holiness for prep school boys. We fell back on a story about two boys who washed a buggy. One was unskilled; the other a master of it. Each did his best—"and"—"but"—finally we got through the idea that holiness was not innocence but rather the achievement, through faith, obedience and grace, of harmony with God's perfect will."

If our first definition was dynamite, this latter one was T. N. T. Let no man tell you that boys and young men will not listen to an honest effort to make religion plain.

Before we knew it the hour was gone and as we crowded down the hall those lads were still asking questions and discussing "Religion."

Just recently we were asked to "conduct chapel" at a university. The Dean, famous for his blunt sincerity, said: "Please do not make it mushily evangelistic."

We accepted the challenge and for the fifteen minutes given us we dared that crowd of over twelve hundred youngsters to "Taste and see that the Lord is good." To the credit of the Dean be it said that he took us to lunch and asked us to "Come again." "You got away with it that time," he said, "only because you did not apologize for your stuff." Our only answer was "You don't have to." And you don't. All of which is by way of introducing three suggestions for some sermon topics.

First—There is the need for some sound and clear expository preaching. To most preachers expository preaching is a City of Refuge to which they flee when lack of preparation finds them facing an audience that expects something. They know that they have nothing. They hope that something in the Scripture will stimulate their mind or awaken some train of ideas lying in the pigeon-holes of the brain, which in turn will call forth a flow of more or less coherent language which will sound like a sermon. Good night! Is it any wonder our churches are empty!

Some years back we heard that a now famous preacher was going to give a series of Wednesday night addresses on the Epistle to the Philippians. We had just one Wednesday night free—the first one. We went. It was a liberal education. Before he was half through the very streets of Philippi were before you, thronged with warriors from Philip of Macedon and Alexander to Brutus, Cassius, Augustus and Marc Anthony. He tied up many names in history, from Paul to Shakespeare, and events of which we little dreamed. Then onto that canvas he threw the picture of the little group at the riverside to which Paul preached his first European sermon.

Nobody who was at that meeting can ever read

the Philippian letter without a thrill. To them it will always be a real letter to a real church about eternal realities. Yes—we need some great expository preaching.

The second great need, it seems to us, is some practical preaching. How practical the great preachers of history have been! Take Elijah at Carmel or John at Bethabara or Jesus at The Mountain: how practical their sermons and deeds are!

So-called “practical people” are seldom nice. The most of them have sharp noses and thin lips; cold propositions they are. You can’t abide them. But the most practical *preachers* were all warm and fiery men who challenged their hearers to be and do something worth while.

Jesus told stories to crowds. Undoubtedly he gave great discourses, but with the exception of two, one long and the other short, we have no record of them. What we have is the account of a series of personal interviews and answers to questions that were vital to the questioners. The stories told in illustration of the point to his answers are the most living things in literature and in practical every-day life today.

People will listen to anybody who has an appealing program. That is why the soap-box socialist gets a crowd and a hearing and a following. His stuff may be illogical and his facts distorted, but he always tells his crowd what he and they should be at in order to change the aggravating conditions which he deplures.

The third important topic for some real preaching this fall and winter is a thoughtful re-interpretation of Jesus for and to the youth of our land. Never mind the old folks or even the middle-aged. If you can get the young men and women, boys and girls, to come out to some live twilight meetings, over and out at 8 p.m. sharp, you will have so many old and middle-aged present that you will not have space to hold them.

Nothing will draw them like a modern, clear and thoughtful setting forth of the life and teaching of Jesus. “We would see Jesus” is the watchword of all seekers of the Truth. But, fellow ministers, it is *Jesus* they want to see. They are hungering for a setting forth of him—his Teaching, Life, Example, Love, Sacrifice and Program. They study biology in the class room, they read about fights on the sporting page and many of them know more of current literature, drama and art than we do. What they want is what Dr. Glenn Frank has so simply but fully described as “Light on the Mystery of Life and Leadership in the Mastery of Life,” and Jesus gives this by precept and example as no other.

Another great need is a re-emphasis of the actual soul experiences of the truly converted Christian. Who hears any “big preachers” talking about “the exceeding sinfulness of sin” now-a-days!

Recently a certain rather straight preacher was invited to fill one of the “big pulpits.” He says that after the pastor had finished cautioning him about the things to “avoid mentioning” that he

could only “exhort” as he had been told to “so pedal” everything from divorce to political graft.

To the glory and honor of many of the big preachers of the country, however, I want to testify to their willingness to have a straight gospel preached so long as the preacher does not call attention to the fact or compare his preaching with that of less earnest evangelists. Men know that they are sinners. They feel the need of help. They want to be told *how* to be saved.

And above all and finally, men and women young as well as older, need to be told about:

“The Witness of The Spirit.”

“The Heart Strangely Warmed.”

“The Knowledge of Sins Forgiven.”

“The Joy of the Lord.”

Preachers tell me that they are just anxious for some good strong book to come out so that they can have some new material for sermons. One said, and he the pastor of a mighty large church—“Many a Sunday morning when I get up I do not know what I am going to preach about, so I just get a good live book of fiction, read a bit until my mind gets alive, then make a few notes on some popular topic and tell it to ‘em.”

I want you to re-read his statement. He did not blush or apologize. He thought it was smart. Shades of the Apostles and Prophets!

Then there are so many preachers who have “set hours for preparation”: so many each day but their sermons are not shot through with light nor vibrant with power. The men of the community do not fill the pews or crowd the communion services because there is nothing that will gather, hold and transform them but conviction of sin, the preaching of repentance and faithful offering of Jesus Christ as Saviour and Friend and the promise of the witness of the Holy Spirit. That is Life—and men want life.

Autumn is upon us. We must preach or quit. The world is full of hungry-hearted sinners. The Bible is full of gripping Truth. The Holy Spirit still does His work. *Let’s do ours.*

Every member of President Coolidge’s cabinet is a member of some church, according to the national Board of Temperance, Prohibition and Public Morals of the M. E. Church. It gives one a feeling of assurance for the future to know that the destiny of the nation is in the hands of men who own allegiance to Jesus Christ. The affiliations are given as follows: Secretary of state, Frank B. Kellogg, Episcopalian. Secretary of the treasury, Andrew W. Mellon, Presbyterian. Secretary of war, John W. Weeks, Unitarian. Attorney general, John G. Sargent, Universalist. Postmaster general, Harry S. New, Christian Disciple. Secretary of the navy, Curtis D. Wilbur, Congregationalist. Secretary of the interior, Hubert Work, Presbyterian. Secretary of agriculture, William M. Jardine, Congregationalist. Secretary of commerce, Herbert Hoover, Quaker. Secretary of labor, James J. Davis, Baptist.

The Atmosphere For Home-Growing

REV. JOHN LEONARD COLE

Although a Vermont woman novelist has called her latest book "The Home-Makers," there is a very real sense in which the thing is impossible. Homes are not "made." Houses are made. With a certain amount of money, and the proper collection of stone, lumber, plaster and nails, anybody can make, or get somebody else to make, a house for him. But, as Edward Guest said, "It takes a heap of livin' in a house to make a home." When you get into the realm of a "home" you are dealing not with inert things and physical laws, but living, growing things like husbands and wives and boys and girls; and you're in the realm of personality, of incalculable, surprising, *life*, not chemistry and physics. Even in the department of vegetable life, we do not talk of "making;" it is "home-grown strawberries," or "home-grown lilies." Maybe pies and rugs can be "home-made," but character and loving hearts (the very essence of a home) have to be grown.

When one gets into the realm of growing, it is clear that the decisive thing is the atmosphere. Other things may enter in, but the really determining thing in matter of apples in northern New York and grape-fruit in southern California is the atmosphere. So, "around the house," there is nothing that affects the "home" more, more vitally determines whether the place becomes anything more than a "place," than the atmosphere.

Even on the lowest basis of "air," there is a good deal to be said. The over-heated and under-oxygenated rooms in which some families live year after year, are almost enough in themselves to account for the year 'round "enjoying ill-health" that the parents do, as well as the squabbling and nagging they do, and the whining and fretting that the children do. Even a match will not burn without oxygen, and it can hardly be expected that the flame of love and marital patience will glow very long and strong without a decent proportion of that invigorating element within the walls of the house.

But when you come to talk of atmosphere in the sense of "tone" and temper—that encompassing spiritual environment in which the home folks eat, sleep, dress and talk, it becomes even a more vital matter. The matter-of-fact person, very practical-minded, may say that "atmosphere" in that sense is an affair of artists. Esthetic souls, poets, long-haired Bohemians with flowing neckties may require an "atmosphere," but ordinary, work-a-day folks are above that sort of thing. But the truth is even a cabbage requires atmosphere. And the persons of most prosaic nature, and most menial task—the street-cleaners and hod-carriers, the ditch-diggers and dish-washers, require—and create—atmosphere just as much as artist, poet or preacher. Specially in that place of comparative freedom and relaxation, home, is the "tone" or "atmosphere" there a vital matter.

The explanation of a lot of domestic misery,

as well as public corruption, is clear as soon as a revelation of the atmosphere in many of our homes is made. Many of them are fairly metallic, even acid, with money: money, money, money is the theme of conversation, the object of affection and effort, the shining goal of endeavor and denial. It isn't that "money talks," but the love of it and greed for more of it sets everyone else in the home circle to talking, thinking, scheming, till it is no wonder that little people growing up in such an air conclude that "gold is god."

There are the homes where, in exercise of that great Anglo-Saxon prerogative of free speech, the air is full of criticism. Eating or drinking, sitting or standing, working or playing, merciless criticism of somebody or something is going on all the time. Maybe someone in the home circle (because the meat was too rare, or the pay envelope too thin), maybe the president, the senate, or the minister—somebody or other is being pilloried with sharp tongue from morning till night.

Then there is the home where the air is full of sensuousness; just pleasure, "a good time;" the next card party or the last movie star; something good to eat or drink; these are the edifying topics discussed; sensual enjoyment and frivolity are the very background of all thought and conversation. Now it isn't strange that couples and children who dwell in, and go out from, such environments as these have a sordid look, or a cynical look, or a sensual look. Minds and hearts cannot grow strong and straight and beautiful in such atmospheres. Nor can faces!

It may be felt by some that atmosphere is a thing so impalpable and delicate, not to say, so inherent in personality, that it is fixed and settled beyond recall. The home, as result of the persons in it, carries its own inalienable and unavoidable tone, and no lecturing, or endeavoring, can change that. But that cannot be. It must not be. If the atmosphere of a home is fixed as the laws of Medes and Persians, and no honest effort and hearty co-operation on part of the members can change it, then we are of all men most miserable. There is no logical reason why the same One who stands at the door of a single heart and knocks, and who is able to make a "new" heart out of it, if permitted to enter, cannot also when let into a family circle make a new home out of it. Certain it is that home atmospheres *have* been improved. There was that home over near Jericho, where a short man named Zaccheus presided, that was completely renovated during one meal as a self-invited but keenly-understanding Guest talked about goodness and love. If a picture of a full-rigged ship on the wall can by its unconscious suggestion to growing boys send every one of them in a home from an inland town off to sea, what cannot be done by the quiet, pervasive Presence of a "silent Listener at every conversation, and an unseen Guest at every meal?" Of course the spiritual atmosphere can't be changed quite as

easily as the physical—by opening the windows for ten minutes. But when a man and woman put their wills, hearts and prayers together for the purpose of making a change, there is no reason why improvement cannot be manifest and illimitable.

When father and mother do pool their determination and their prayers for that beneficent end, determining to clean out the sordid materialism, carping criticism, and fleshly self-indulgence, there is no one thing more efficacious than a very old fashioned thing, family worship. It is unfortunate that "old-fashioned" is the adjective often applied to family worship. Somehow or other it has been associated with fireplaces, family albums and hair-cloth sofas. But there is nothing in family worship itself that connects it indissolubly with those things of a past generation. It fits in just as properly, and perhaps more necessarily, with radiators and card indexes and davenport and "dens." A connoisseur told me the other day that hair cloth sofas were "coming back." God grant the "prayers" may too! It may be that there haven't so many families bowed the knee to Baal as is commonly thought, and that a careful investigation would show a surprising number of homes, set in new environment of apartments, telephones, automobiles and radios, where prayer is still "wont to be made."

It is not hard to see how the habit of father, mother and children gathering once a day around the Bible can preserve a good atmosphere or purge a bad one. At the two crucial points, i. e., where the "air" tends to get bad, or to be charged with explosive, this simple, homely habit exerts a powerful, saving influence.

Take that danger-zone which might be called "reluctance to give up." The increasing numbers of separations which trail close on to the marriages in America—increasing in the ratio to marriages until we surpass even "pagan" Japan in the proportion of partings to unitings—generally begin in the old, human-deep habit of a man or woman preferring his or her own way to somebody's else. The honeymoon has passed; stern realities emerge on the horizon of domestic life; such stern and unsuspected realities as temper, stinginess, jealousy, bad cookery; familiarity begins its insidious breeding of contempt; two wills are opposed, two personalities clash; and a crash to "love's old sweet dream" is imminent. What better device could be imagined to "clear the air" or to forestall such a dangerous condition of stubborn wilfulness, than pausing, day by day, to ponder over a sacred old Book full of exhortations to "be kindly affectioned one toward another, in honor preferring one another" and reminders that "love—beareth all things, believeth all things, endureth all things;" a Book that shows through the whole history of a "stiff-necked" nation how a patient Jehovah like a kindly shepherd watched over them and wooed them "with the cords of love" and with an "everlasting love;" a book whose Hero, now applauded by all the world, is exalted by God and man because he gave up what was his "right" for love's sake. To instill daily through the efficacious process of "suggestion," at the

moments when hearts are most tender and susceptible, lessons in self-denial, magnanimity and submission of will, there is nothing so successful as simple, sincere daily worship at home. If men put lightning rods on buildings to safely convoy the destructive stroke to the ground and save the house; they might well, to save the home, put up a "family altar" through joining together in which the menacing shafts of wilfulness and glowering temper might be harmlessly driven into the earth by meditation on great thoughts of loving-kindness, and by fellowship in spirit with the Eternal Mercy whose "love is broader than the measure of man's mind."

The other strained point where home today appears to be giving way is the relation of children to parents. Jaunty indifference to parental authority and precept, a sort of domestic lawlessness, which grows into social, civic disrespect for conventions is probably responsible for the appalling increase in juvenile crime. "Bringing up father" has ceased to be a joke. So many fathers are engrossed in making money, and so many others are too lazy or self-centered to attend to this, their principal job, that youngsters are proceeding to "bring up" father, and mother; while they themselves "just grow," or, in the phrase of some young intellectuals, "express themselves" in most irreverent and anti-social ways. Now how could an atmosphere of reverence for things high and holy, and a deep, natural deference for father and mother be more finely instilled in minds of growing children than by gathering them once every day for no other purpose than to hear a mother read some verses from the revered old Book, and father say, either his own or another's earnest prayer to God? Here is a Book full of "thou shalt," "thou shalt not," "thus saith Jehovah;" "follow me;" "obey your parents in the Lord;" a Book written with an overwhelming sense of awe and adoration for the "Power not ourselves which makes for righteousness." How can growing minds be exposed to sentiments like these, or bow with parents (even though with a little childish restlessness and inattention) around the invisible "Lord and Master of us all" without absorbing respect for authority? It is quite significant that, long after the death of George Washington, a book that his mother gave him when he was a mere lad, Sir Matthew Hale's "Morals," opened of itself to the section dealing with "my accountability to God." To get such a deep sense of holy awe and respect for the good, true and beautiful in minds of youth is eminently worth investment of ten minutes a day by parents of America. On a Sunday night walk of four blocks a half dozen young men politely tipped their hats to me, though they did not know me personally. With a sense of regret I realized they were not members of my congregation, but had been trained in a church where church pastors and even church edifices are held in extreme respect. If such courtesy can be early instilled in children for the cut of a man's clothes, what attitudes of reverence and obedience to God and his institutions could be ingrained by

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Stained Art Glass Greatly Advanced

RALPH A. CRAM

(Extracts from an address by Ralph Adams Cram, a noted architect who specializes in the field of church building, at the 24th annual meeting of the Stained Glass Association of America in Pittsburgh, June 23.)

The advance in architecture in the last generation has been one of the most striking manifestations along cultural lines. Since 1880, when poverty, brutality, and wrong-headedness marked much of the architecture of the times, it stands higher today than at any time in the history of this country, on a better basis, and is producing nobler results than is true of any other country in the world.

Speaking of church building alone, where there were three or four firms in 1880 that could build good churches, there are now at least 50 in the United States. This development of architecture is not along ecclesiastical lines, but also in commercial and civic and in domestic lines. I shall speak frequently of church building, because it is the greatest opportunity that offers itself to an architect, and it is also the greatest privilege and the greatest trust that can be placed in him. The building of churches is the culmination, the glory and the triumph of all architecture.

Everything else works up to that point, but in church building you reach the highest level, the highest opportunity that may be offered. In building of churches, we have had to work until recently without the co-operation of the other arts. We have not been able to depend on sculptors who could help us as the sculptors who worked with builders in the Middle Ages, because 99 out of 100 have been trained along academic or pagan lines without regard to the influence of religion or the opportunity that religion offers in this field. We have been unable to bring to our assistance sculptors and painters of the religious spirit in the production of what religion demands in its expression, and architecture has suffered because of that lack. That has been true of the art of stained glass as well.

When Christianity came as the definite revelation of absolute and ultimate truth, it found a great number of arts established with their laws fixed. It took over those arts, giving in every case each one a new content. Christianity demanded something more than the arts that had been taken over from paganism, and so it brought into existence an entirely new art, *Stained Glass*. It is the only really great art that Christianity has developed. I needn't remind you of the almost unbelievable glories of this great art as they developed and expressed themselves during the 12th, 13th, 14th and 15th centuries. If one sees today Chartres Cathedral, the first thought one

has of it is not of its architecture, but of its glass.

It was not wholly the fault of the makers of stained glass. The public was far more ignorant and demanded the most radical and grotesque things in the shape of stained glass. It was a favorite demand on the part of Mr. Babbitt and his family of Main Street, that no large sum of money be given for a stained glass window in a church that was not a reproduction of a masterpiece in painting. As you know, the awful thing has gone on even to the present time, and we find in Boston today a section out of a picture of Titian's, translated straight into stained glass.

We had realistic landscapes, the trees and the mountains, sunsets, effects of great brilliance. Gardens, that was another thing, but it went even farther than that. At one time it was *au fait* to reproduce Holman Hunt's "Light of the World."

The picture does not adapt itself to stained glass

at all. The climax was reached when the figure of Christ with the lantern, knocking at the door was reproduced. During the services an electric light was lighted behind it so that you would think that the lantern

was really lighted. I know of a church with an expensive window where the audience gets an impression of Millet's "The Sower," but it was given in memory of the father of the family and demand was made and immediately complied with by the stained glass manufacturers that "The Sower" be copied, only the portrait of the father was used instead of the sower in Millet's, and as the admirable gentleman had no mustache and chin beard, the effect was bizzare.

I speak of that to show how wrong-headed the view of the public has been towards stained glass, so you may not think we attribute all of the evils of the art to the stained glass makers. Any stained glass maker who would obey orders of that kind, and prostitute his art to the evil of doing a thing of that nature has no right to the name of maker of stained glass. No matter how much the client is willing to pay, there are some things no one should do, and one of those things is to go against his own conscience in the art he is using. He must sacrifice some money in order to stand for the right thing, and no matter how insistent may be the demand, he has to draw the line somewhere, and he must draw it there. He must refuse to do an evil thing, knowing it to be evil in the beginning.

In connection with this article by Mr. Cram figures reported in a recent survey conducted by the EXPOSITOR on Church Building Operations during the past two years, are interesting. Covering purchases of the one item of

STAINED GLASS

75 ministers reported purchases of \$108,140.02 worth of Stained Glass from 44 different Art Glass Makers.

Now, the public does not know in the least, and I sometimes think that some stained glass men are almost equally ignorant of the fact that every art has its own medium, its own method, technical craft method of expressions. That is true of architecture, it is true of painting, true of sculpture and true of stained glass, and each art is great just insofar as it works within the limits of that technical method.

The philosophy so popular a generation ago had a favorite complaint on the part of thinkers that man's limitations were things which he must transcend, that if only man could get outside the physical, intellectual and material limitations that hemmed him in, anything might be possible. That is a false philosophy. I believe limitations are the greatest gift of God to man. The triumph of man and the greatness of his art depend on working within the limitations of the life that surrounds him and bringing victory out of the material defeat of those limitations and working in accordance with the law of his own art.

There is no art that has more definite limitations than stained glass unless it be that great intellectual activity, chess. Chess has its own laws. What would the game of chess be if one could do as Napoleon is said to have done, changed the laws to suit himself as he played the game? It doesn't amount to much; and it is the same with stained glass. The fun that you have, the glory and the joy and the good results follow from working within these same very close, narrow limitations.

What is a window? It is a space of wall, but it is a space of translucent wall. You have in your church the great containing walls of the fabric, but a space of that wall becomes translucent. It is not a hole. That is the first guide I think that has to be kept in mind. Any space that gives an effect of a hole in the wall, that breaks up the continuity and gives the effect of looking through at a distance is wrong. Any effect of perspective, either linear or aerial, is practically ruled out because you lose your wall if you do. You may reverse perspective, as painters of the fourteenth century did in Europe. If you are looking up at a picture high above you, but you draw that picture as though you were looking down on it, you reverse the perspective, but it becomes a decorative form. So far as perspective is concerned, either linear or aerial, it is ruled out by this luminous area of the walls.

Then again, a window is a section of hard, brittle glass, held together by malleable lines of lead. You can never transcend those two laws, those two limitations. You are not painting with a brush, you are not carving with a chisel like a sculptor who hews forms out of marble or stone; you are working with sectors of hard, brittle, translucent, colored material, with your lead. The lead is as valuable as the glass, exactly, and the silly effort that was made twenty-five or thirty years ago to get rid of leading was one of the most unjustified things that was ever introduced in the way of heresy into the art of stained glass. The lead is equal with the glass, and every window must be made of just these definite elements of the hard, brittle, colored materials and the malleable lead.

What we are working for now, what we desire is glass of the quality, ultimately of the nobility and the perfection of the glass of the thirteenth, fourteenth and fifteenth centuries.

That does not mean that we want copies or imitations of that glass. One of the greatest errors architects make is that good architecture is reproduction of old architecture. It is not. You have to have a base to work on; you have to have a beginning, but if you rest upon that basis, that spring-board, you get nowhere. You must use that as your point of departure.

In stained glass we do not want a window that will fool the people into thinking that it was taken out of Chartres Cathedral in the eighteenth century and hidden for a hundred and fifty years and rediscovered, bought and brought over to this country.

What we want is glass with spiritual quality that is worked out in accordance with the unchangeable laws of the old art.

It is exactly like Christianity, it is unchangeable in all its essentials, but may be adapted to modern conditions and give a contemporary quality which is one of the factors which makes the art live.

We must build in modern times—the work must be done by faithful and believing people, who recognize the qualities of this true art when expressed at their best, but use that as a basis and then go forward to express what we are today, and what our aspirations are for the future.

Twenty-five years ago if I were building a church and wanted stained glass, what would I do? Did I get it made in this country? I did not. There was not a man in this country making glass that I would put in a church. What do I do now? I wouldn't go to England, I would turn to one of half a dozen makers; I have seen growing up in this country in the last ten or fifteen years one artist after another with the right idea of stained glass and with the capacity of craftsmanship, with the power of adaptability and with the essential faith.

Here is a case in point: we are building a chapel in Mercersburg, and by some miracle every window has been pledged and promised. The other day I asked six makers of stained glass, not the six firms in the country, but the six that I wanted to figure on that work, to meet each other. It was a novel experience for them, and we had the plans there and went over them together with the head of the school. I tried to explain what we were trying to do architecturally and showed them the drawings and I said, "Now, there is going to be no competition on this building at all. We are going to talk over this thing and decide the subjects for the different windows and the scale of the figures and the style to be employed, and then I am going to divide this building among you six firms, and I want you to preserve your own individuality, but we must in the end have substantial harmony of the whole, and therefore I must ask you to go from one studio to the other, each of you seeing what the others are doing, only preserving your essential individuality.

I believe out of that experiment, which I pro-

(Concluded on page 234)

Worry Savers

Tested Methods of Church Management

REV. ROY L. SMITH, D.D.

A mind beset with fears and in a high state of tension because of worry is entirely unfitted for efficient work. Anything which saves worry is bound to save time, increase effectiveness and promote the interests of true religion.

Every preacher has had the experience of admitting someone into his pulpit for a "brief announcement" only to find that the announcer imposes upon hospitality and uses many minutes in excess of his allotted time.

It is always a delicate matter to notify a speaker, without embarrassing him, that he has exhausted his time. A small tin box, enclosing a red and a green electric lamp, can be set up on the front edge of the platform. The speaker is told in advance that he has a certain number of minutes. One minute before the expiration of his time the green lamp begins to burn. At the end of his time the red lamp is lighted.

This device can be constructed by any high school boy and connected to an ordinary lamp socket. It will be found to be a great aid at banquets, conventions, etc. It can be constructed on a much simpler basis by using only one lamp with a system of signals agreed upon.

Another plan gets the same results with no apparatus. A layman sitting well to the front, watches the time and at the close of the allotted period holds up one finger in an inconspicuous way. A more ecomplicated system of signals can be devised if desired. A careful explanation must be made to both speaker and time-keeper in advance.

One clergyman compiles a card record of all meetings addressed, with subjects, during the week, and files according to the names of the organizations before which the speeches have been given. When he is to speak before any organization, he always knows exactly what subjects have already been discussed on previous occasions.

Many letters in a church office are mere routine. Much time is lost in dictating the same material over and over. One pastor has written a series of form letters, each one for a specific purpose. Correspondence that can be answered by some form letter is so marked. The secretary refers to her series of letters and writes the reply required. This man's list includes more than twenty different forms such as:

Requests for church letters.

Receipt of church letters.

Thanks for musical services rendered.

Thanks for special work done on committees.

Thanks for contributions of money.

Acknowledgement of votes of thanks, etc.

Acknowledgement of complimentary letters.

Rejections of requests for addresses, etc.

Inquiries concerning methods used.

A variation of this plan is found in another office where a large number of individual paragraphs have been written up. In this case the preacher indicates on the face of the letter the numbers of the paragraphs to be included in this reply.

The average printer looks upon a half-tone engraving as common property and few return them without being reminded. These plates cost a considerable amount of money and it is quite important that they should not be lost.

A church secretary gathered up all engravings and arranged them in boxes furnished by a photographer. On the outside cover prints from the cuts were pasted that the contents might be easily identified. When a cut is taken out of its box and sent to a printer a card is inserted in the empty box upon which the date, name of the printer, and job on which the cut is to be used are noted. When the cut is returned the card is destroyed.

A picture of a preacher appeared one morning in the paper. He immediately phoned the business manager and arranged for two dozen "casts" of that picture to be made from the "mat" which the newspaper had used. The cost was just the price of the metal. These "casts" were taken to an engraver who mounted them on the wood blocks at a cost of ten cents each. The total cost was less than three dollars. The same number of electrotypes would have cost nearly thirty dollars. The results in the hands of the printer were exactly as good.

Most ministers lose many books in the course of a year through the carelessness of borrowers. Dr. G—— hit upon a simple plan that paid for itself in the first book that was saved.

A cheap manila envelope is pasted inside the front cover of each volume. In this envelope is inserted a card bearing the name of the book and the author. When someone wishes to borrow the book Dr. G—— opens it, removes the card from the envelope, writes the name of the borrower upon the face of the card together with the date. The card is then inserted in his card file behind a guide labeled "Borrowed Books." When the book is returned, he takes the card out of the file, draws a line through the name and replaces the card in the envelope inside the cover.

A city pastor worked out what he calls an "I was there" card:

Name.....

Address.....

Phone.....

I am a member of..... Church.....

Are you interested in joining this Church?.....

These cards are distributed at regular intervals to both morning and evening audiences. Just before the collection, the pastor asks every mem-

ber of the congregation to fill out the card. They are assured that the cards will be kept in confidence and none but the church workers will ever use them. When the stranger sees that those about him are signing he has no hesitancy in doing so. First, they are sorted out as to "members" and "non-members." By comparing with the files it is easy to discover changes of address. Those who have signified their interest in uniting with the church are listed for immediate calls. Those who have given no indication that they are members of any church are sent a letter which undertakes to press the claims of the church and invites the persons to seek a conference with the minister. These cards are also distributed among the "Volunteer Visitors" who spend one afternoon a month calling.

The problem of distributing cards can be simplified if the pews are equipped with cushions. Cards are slipped into the end of the pew, between the cushion and the pew-end. At a given point in the service the minister asks each person occupying the end of the pew, to get the bundle, take one card and pass the rest to his neighbor. This same plan may be used with special envelopes, pledge cards, etc., much of which material must be distributed to church congregations in the course of a year.

The membership of a church in even a small town calls for a variety of information which the average pastor finds difficulty in keeping in mind. The following blank was worked out for a church with about a thousand members.

Name _____ Address _____ Phone _____

Business _____ Bus. Address _____ Phone _____

Connected with what Firm _____

Date of birth _____

Date of joining the church _____

Contributor to Current Expense _____

Benevolences _____ other _____

Member of what church societies _____

Member of what non-church clubs and organizations _____

Has had experience in Teaching _____

Music _____ Social Work _____

Financing organizations _____

Salesmanship _____ Special _____

Is interested in S. S. _____

Women's Work _____ Young People _____

Teaching _____ Secretarial _____

Social service _____ etc. _____

Religious Literature Received in home _____

This information was kept up to date by furnishing to each new member a membership blank which he was to fill out and return at once.

The Rotary Club has made effective use of the idea of classifying members according to the business engaged in. When they have special projects to be put over they choose men whose business experience best equips them for the task. An Iowa pastor uses the same system and is getting fine results. A card index has been made, with the employment of each member listed on the card.

Now a sales manager is one who is supposed to be expert in handling men, therefore he should be a good committee chairman. In similar fashion it should be true that for every line of work in business there should be some corresponding use for those same talents within the church.

By the use of cards in various tints, a classified directory can be made up with comparatively little trouble which may save much time. One church with a large membership keeps all cards in one set of files, listed alphabetically, but by using the color-card system there is no confusion.

A church secretary originated a book in which all her transactions in membership transfers are recorded. When any person asks the church to send for his church letter the name is entered at the top of the page. Underneath the name appears the following form:

Address _____

Phone _____

How received _____

Letter sent for at _____ Church _____

City _____ State _____

Name of Pastor _____

His address _____

Date of first request _____

Letter received _____

Member notified _____

Member publicly received _____

This record enables the secretary to give the exact status of any case on a moment's notice. Each Monday the secretary goes through her books and checks up on all cases.

A church office that is in the habit of using card indexes can adapt the above plan to cards with little change.

Many pastors send personal greetings to their people on birthdays, wedding anniversaries, etc. The average man would do so if some convenient and time-saving method could be devised by which the work could be done without too much time taken from other duties.

From a survey of the entire membership this pastor secured the birthday dates of all his people, including the Sunday School. As he officiated at weddings he made a note of the date, the couple's name, address, etc. The first of each year he writes a brief, personal greeting and has enough copies printed to cover his entire list. One is addressed to each person on the list and filed behind a guide according to the weeks for an entire year. A similar card for the wedding anniversary greetings is inserted in the proper date and addressed. Each Monday morning this pastor mails all the cards for that week. It requires but a few minutes. A class of Sunday School girls can make up the original file in a few hours.

It is an invaluable honor to do good; it is an incomparable pleasure. A man must look upon himself as dignified by God when an opportunity to do good is put into this hands.—*Cotton Mather*.

A Prayer Meeting Folks Will Attend

REV. WILLIAM S. MITCHELL, D.D.

Without question the chief ministerial bugaboo is the Prayer Meeting. Of all the services of the church it is the most difficult to sustain and the one, apparently, in which people are least interested. Week drags into week with the same pious little handful and the same distressing sense of the futility of the whole business, and yet, here and there, are midweek services of so striking a character, of so large and interested an attendance as to suggest that this problem is not wholly hopeless. Dr. Ross Stover, of Philadelphia, finds no difficulty in mustering a crowd of from 800 to 1000 weekly for a prayer service. In smaller measure others can do this also.

The real reason that folks do not go to prayer meetings, do not enthuse over them, are not interested in them is that without question they are thought of as the dullest service the church holds—and the impression is usually one hundred per cent true. The average pastor gives to this service neither the best of his thought, nor the greatest care in his preparation. It is this aimless, indifferent, careless treatment of the service which has killed it.

This article really began some 20 years ago in the Euclid Ave. Baptist Church of Cleveland.

The writer attended a prayer meeting in this church one night with the hope of seeing Mr. John D. Rockefeller, then a constant attendant at this church. He was not disappointed, but out of that particular service he obtained something vastly more profitable than the sight of the then richest man in the world.

The service itself was rather ordinary. An assistant led. What he had to say was not unusual. In fact it was perfectly recognizable as another man's material, taken almost verbatim from a recent book, but without quotation marks. It was not the order of the service but its spirit which impressed the writer, for here was such a prayer meeting as he had never encountered before. It was not tedious. It was bright, interesting, human, spontaneous. The reasons for this have been the study of a ministerial lifetime since. Possibly they may cast light on the reader's problem.

Those reasons begin with the atmosphere of the meeting. Every religious meeting carries with it a certain atmosphere. It is cold. It is warm. It is dull. It is invigorating. It is tepid, uninteresting, or, electric and challenging.

Most prayer meetings have inherited their particular atmosphere. Generations of inbred dullness lead the folks who do attend to come in a mood of hopelessness so far as the service is concerned. They expect to be bored, and they seldom are disappointed. There is a prayer meeting face, just as there is a Sunday face. The former may be distinguished from the latter by being longer, sorrier! The day for most of these prayer meeting folk has been long and tiresome.

They come wearied from their day's work. They wouldn't be there if it were not for a sense of duty. In reality they are religious martyrs. They settle themselves into their chairs with the heavy, hopeless motions of those dumbly resigned to their fate. There and then many a prayer meeting is lost. It was lost before even the first hymn has been sung.

Clearly these folks must be gotten into another mood, not the habitual prayer meeting mood. The problem every song leader and evangelistic singer will recognize at sight. It is the familiar problem of every congregation, save that the prayer meeting congregation is its worst form. The hymns usually sung at such services have little vitality in them. No young person would be attracted by them in the slightest. They are intended for the old. Get these folks to singing. Shake them out of their doldrums. Wake them up. Warm them up. Use hymns which are fresh, attractive, heartawakening and see that they sing. Get the last man and woman in the service to singing, and singing with a smile, instead of grimly, perfunctorily as a painful duty, and half the battle is won. This is the initial secret of all great meetings. Get a new song book for prayer meeting use. Those you now have were abandoned by the Sunday School five or six years ago, but they are still good enough for the prayer meeting. Anything in the way of music will do for that! Hasn't that been true in your church? Try some fresh music on them, songs they have never heard before. Give them opportunity to learn these new songs.

The second mortal sin of prayer meetings is monotony. Their order is as unchanging as the laws of the Medes and Persians. One can walk out of a prayer meeting and be absent for fifteen years and walk back into it at the end of that time and a glance at the clock will be sufficient. They will be doing at the same hour the thing they were doing fifteen years before. They always have been doing those things. And such a service, without a single thrill of newness, of the unexpected, cannot be other than dull.

The dignity and order of the church service are perfectly and normally its part, but the prayer meeting is a different kind of meeting. It is informal where the other is formal. It is spontaneous (or should be) where the other is determined beforehand. Nothing is so dull as perfect order. If prayer meetings were baseball games they would knock the preacher out of the box. Not a curve, not a variety of shoots, just straight balls and even these precisely where they should be expected. In the baseball vernacular we "need to mix our shots!"

Let's break this up. But how?

Forget that there is any order of service. If usually you have prayed, sung, prayed again, then given an address, and afterward called for testi-

monies, change the whole program all the way around. Have the prayers after the address instead of before it. Let this service be guided by instinct rather than order. Some of the best prayer services the writer has known have turned upon some hymn which caught the minds and hearts of those present, something so unmistakable in the atmosphere, the spirit of the service, that, felt by the leader, it can be capitalized for success. It is such spontaneous changes in the plan of the service which lift it up out of the dreary rut in which most such meetings find themselves. Years ago, a Philadelphia evangelist pointed out the value of the unexpected in the prayer meeting. A solo from some young person for whom God has suddenly become a new experience, the fresh and vital testimony from some waif of sin picked up in some mission and brought to Christ by unmistakable divine power—such put new life and significance and interest into the service. For the attendants at such a service there is always the attraction of the new, the unexpected. This must not be mechanically done, or merely for effect. That will destroy its real worth. It is the fittingness of the thing, its naturalness, felt by the others in the meeting, which justifies and makes it effective.

The prayer meeting homily is too well known to waste time upon it. Sufficient to say it is the thing, usually, upon which the preacher puts the least time of all his public work, and it shows it. A rehash of an ancient sermon (You are conscious of its mustiness!) or, of some chapter in a book he has read, or, worse, just an extempore (and pious!) filling in of ten or fifteen minutes, necessarily without interest, thought, inspiration, so futile, so perfunctory that the veriest stranger to whom any prayer meeting would be a new experience would find it tedious. No wonder the service is voted dull. It is. The critics are right!

Slowly the preacher is beginning to learn that dull sermon topics bring few folks. A brief experience as a head-line writer would do wonders for most preachers. If this be true about the Sunday service which folks feel bound by religious duty to attend, how about the midweek service which must stand on its own bottom and furnish its own reasons for attendance, if it can? Every large prayer meeting will be discovered to draw by the attractiveness of its features—music, topics, friendliness. Topics can draw folks. For instance here are some of the subjects used in the past:

Folks in the Bible Whom You Know:

- "The Man With a Grouch."
- "The Folks Who Must Be First."
- "The Mothers of The Bible."
- "The Man Who Couldn't Keep His Temper."
- "The Woman Who Couldn't Hold Her Tongue."

Historic Prayer Meetings:

- "The First Prayer Meeting and The Man Who Wasn't There."
- "A Pentecostal Prayer Meeting and What Came Of It."
- "An Unlawful Prayer Meeting, and the Men Who Dared to Go."

"A Broken Up Prayer Meeting, and the Man Who Broke It Up."

"A Penitentiary Prayer Meeting, and the Prisoners Who Attended."

"The Last Prayer Meeting, and The Folks Who Will Be There."

Friends of the Galilean—A Study in Types of Friendship:

"A Friend Who Asked Impossible Favors."

"Who Was Impetuous But Uncertain."

"Who Was False in the Face of Love."

"Whose Misfortune Gave Birth to Joy."

"Who Kept Love's Candle Burning in the Darkness."

There is room in the prayer meeting address for a type of teaching sadly needed by the modern church. With the passing of the expository method, and in fact of the whole conception of the preacher as a teacher, we have lost one of the great necessary functions of the pulpit which the church can ill afford to lose. Our modern Christians need teaching in doctrine, in the Bible, in Christian and Missionary history, in life, in conduct, in applied Christianity, in devotion, in religion itself. The prayer meeting can be made the vehicle of such teaching, but the teaching must be popular, or our last state will be worse than our first. It must preserve for this service its devotional character, its freedom, its spontaneity. Dreary, dry-sa-dust teaching will safely bury what remains of the attenuated remains of the midweek service, but bright, popular teaching, after the familiar summer institute, young people's mission-study-class type will do much to make the service attractive to a host of folks who care little for perfunctory testimony and treacly dissertations and who, in their own hearts vote the prayer meeting a bore because it has nothing challenging to give them in an intellectual way.

But what can we teach in the prayer meeting?

About Prayer, for one thing. The modern church is woefully ignorant on this great subject. For years the writer has given in this service at least two courses on prayer, based upon those two classics on this subject by Andrew Murray—"With Christ in the School of Prayer," and, "The Ministry of Intercession." Great areas of the Bible hold possibilities. In several pastorates a course has been given in "The Prophets of the Bible," seeking to make these great personalities stand out in a human way from their historical backgrounds. Treated chronologically such a study, if honestly prepared by any pastor, will make the whole development of our religion of the Bible a more understandable thing. Two little books, "Old Testament Prophecy," by Sanders, and "The Prophetic Movement in Israel," by Knudson, will give ample material for a beginning at least of this study. The sheer shame of the continued avoidance of the Book of Revelation for years at last drove the writer to an earnest study of the book to discover what it really meant apart from all its misuse by sects and fadists. This study was one of the most profitable of a whole ministry

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The Real War

Some Suggestion For Armistice Day and Other Days

GEORGE H. CLESS, JR.

It is a sad commentary upon the human race that most of us are inclined to put a lock on the barn after the horse is stolen, if we do then; that we take out insurance on our belongings only after we have experienced the loss of a devastating fire; that we think seriously of the blessings of peace and the terrific price of war only when we are called upon to pay the bill of a great international slaughter; and that we endeavor to save the souls of men or nations only after they are well along on the downward path which leads to sorrow, suffering and regret.

But that is the way the world has done things and it seems to be a peculiarly American characteristic today. We do not have the right perspective on situations and conditions. We try to heal social diseases by applying a balm which, instead of healing as we had hoped, results in a new festering. We do things wrong or backwards. We have the cart before the horse and that always causes trouble.

What does this have to do with the real war? Just this; the nations of the world a few years ago got all tangled up in what they thought was the real war, *but it wasn't*. They had the wrong perspective on conditions; they fought among themselves and left their common enemy free to wreak such havoc as he saw fit; and he saw fit to do a magnificent job.

In 1914 the nations of Europe went to the mat in what we were led to believe was a real war and in 1917 America joined in this real war in order to end war. Ours was a deep conviction that it was the real war, and as the Divine blessing was invoked upon those who went out to fight it, we felt sure that there never was a more holy crusade. It was a war, but certainly not the real war.

Since that time we have read about numerous other small wars. The world thought that Italy was having the real war with Greece. In recent months we have seen large headlines about the real war France is having in Morocco and the real war over in China, etc., and etc.! Wars and wars!

Not many months back there was a great furor on the part of certain authorities to put on another mobilization day on Armistice Day because we must be prepared for war. They said, "It is liable to come any moment and we must be ready." Other influences intervened, thank God, and that day, when we bow in reverent memory of the boys who never came back and who fought to make all future wars impossible, was saved from the ravages of the militarists who wanted to turn it into a day for the display of military power and for the boastful exhibition of the mighty force that this country could throw into any conflict.

More wars and more preparations for wars, but the interesting fact is that the real war has never been fought and that the amount of money, thought and energy being put into the real war is infinitesimal compared to that being put into

war and preparation for war between classes, nations and races.

These conflicts do not comprise the real war and it is high time that we are catching a glimpse of what the real war is if we are to save Christian civilization. War means chaos, degradation and destruction. The real war will bring about peace, progress and salvation. It is the war of good versus evil.

In his brilliant book, "The Clash of Color," Basil Mathews has written a chapter entitled, "The Real War," in which he says: "There is a war, a real war—the real war. But this real ultimate war is not of race against race, of self-determination of colored races against domination by white races; it is not a war of man against man, but of man with the deadly foes of life.

"The nations and races of the world—if real civilization is to come to the world and to triumph have to lose their race differences in a real fight. Man has his enemies, his absolute and final enemies, whom he must fight tooth and nail to the last gasp or himself perish. These enemies are the low civilizations that imperil the high; the greed that exploits weaker people; the diseases that threaten ordered life; the personal sins that poison his soul and wreck his character—a war of good versus evil."

Throughout the world today there are wars, rumors of wars and preparations for wars. The whole atmosphere is charged with a high explosive that needs hardly more than the slightest spark to set it off. If a plebiscite of all the people in the world could be taken, the vote against material warfare would be so overwhelmingly great that no one would dare speak of war in public, but the advice and opinion of these people is not sought. It is not for me to say how the atmosphere is charged with the explosives of war but I do know that the great mass of the people have nothing to do with it and I further know that, even with giving full credit for the nations' cessation of work long enough to remember the boys who never came back, there is enough war and hate in the minds of some to make this reverential ceremony nothing short of blasphemy in its colossal breaking of the bonds of faith.

The cause of all this is that true recognition has never been given to the real war. The world has been interested in war in its commonly accepted meaning and the great Christian crusade of good against evil has had to tag along and get in its blows wherever it could conveniently without interfering too much with the other kinds of war; the world has been interested in the conflicts between classes, races and nations and, strange to say, has been trying to smooth them over by creating conditions which only stir up more trouble until the world is in such a mess that its only hope lies in a complete abandonment of all its old policies, and that it forgets its hatreds

and starts all over again with a clean slate in a united effort to defeat the common enemies of all men in the fight of good versus evil.

Say or think what men will, it is a real fight. This is the real war. The devil's name ne'er appeared on any world war casualty list. He and his cohorts are alive and as active today as they ever were.

Here is one evidence of the dire need for mankind to gird itself for a real battle. Not long ago a questionnaire was sent from the main office to thirty-eight of the claim offices of a great national financial institution much of whose business consists of bonding employees. The questionnaires, when returned from the four quarters of the country and carefully studied, revealed some startling information which has been listed as follows by the secretary of the company:

1. Dishonesty is apparently increasing throughout the country.

2. The great majority of those who prove unfaithful are men.

3. The service of dishonest employees averages six months to three years before they are detected.

4. Nowadays many things formerly considered as luxuries are wrongly regarded as necessities.

5. "Keeping up with the Joneses" and social unrest, appears to cause the downfall of many men, especially the married ones.

6. The craving for an automobile and the "fine feathers" of dress and the granting of almost limitless easy credit play a part in many losses.

7. Family infidelity seems to be more general, and family training, school training and religious training have been put on the shelf in many households.

8. Evasion of the law, as evidenced by bootlegging and the purchase of bootleg liquor, has come to be looked on as sport, not as a crime.

9. Courts in many states are lenient, or at least are not dealing severely with dishonesty.

10. There is a growing disinclination to work.

Now stop a minute. Read these ten points over again and ponder them carefully. Doesn't it strike you that there is a mighty truth in the statement that the real war is the conflict which the powers of righteousness must wage against the powers of sin? Isn't there enough there to give you food for thought for a long time to come? Those statements should be a shrieking challenge to every right thinking man and woman, an impetus to decision and a call to action *now*. It is a trumpet blast calling the people of the land to join the ranks of those who hope to make a stupendous effort to set the army of righteousness in motion during 1926 as it has never been done before.

Is more evidence needed? A recently published article dealing with marriage and divorce quotes a judge of Madison, Wis., as follows:

"During the war, the medical examination of young men drafted for the army showed that more than twenty-seven per cent of them had been afflicted with venereal disease. That means that one-quarter of our young men when they marry are possible carriers of a taint that may be passed on to the next generation of the population."

Another judge says: "This is the cause that is producing at a tremendous rate criminals, imbeciles, blind and crippled and tubercular children for the state and taxpayers to care for."

These are sordid facts and statements and they deal with a sordid subject and I am dealing with them not because I like them, nor because I have any desire to be hailed as a prophet of gloom, but because I believe they are facts which should be squarely faced as they throw out a great challenge to the individuals and nations of Christendom to forget their petty differences and unite in the great struggle for personal, civic, social and national righteousness.

That is the real war which we must wage and it is a conflict that must be carried to the uttermost parts of the earth. America can render no greater service to humanity than to lead the way, through this real war which will bring forth the real peace. If the Christian Church, which is made up of many millions such as you and I, would let itself be baptized with fire and would set out to carry the Gospel of Christ to men and women at home and abroad with the same burning zeal with which the Christians of the early church were inspired, there would be no doubt as to the ultimate victory.

This is the real war. This is our greatest task and there never will be a more opportune time to consecrate ourselves to it than these closing days of the year of our Lord one thousand nine hundred and twenty-five.

The Atmosphere for Home Growing

(Continued from page 156)

beginning early and providing the environment of holy awe at home!

There is no "royal road" to a happy married life. Nor are there any "hints" for anxious parents which will provide easy short cuts in the rearing of obedient, useful children. Woodrow Wilson was perfectly correct when, speaking as Governor of New Jersey, he said to a gathering of parents and teachers, "If you want your children to be Christians, you will really have to take the trouble to be Christians yourselves." To keep a continual honeymoon is not a light task, and certainly the rearing of a "quiver full" of children, however much they may be a heritage of the Lord, takes all the resourcefulness and energy human and divine, that a couple can muster. But it is worth it all. To "grow" a home where love gets really sweeter and more meaningful with the years, and children grow up with clear minds and reverent hearts—that is worth striving for with one's whole might. "Growing" thing is, of course, God's business. But our share, which we mustn't shirk, is sowing, watering, and providing the "atmosphere."

Ruskin thought that, concerning the last, the "air" of the home, men and women had an important part: "Our God is a household God as well as a heavenly one. He has an altar in every man's dwelling. *Let men look to it when they tend it lightly and pour out its ashes.*"

The Minister's Wife

REV. LEWIS KEAST

From the far distant days back to Dorcas, Lydia and Priscilla, we have been reminded of woman's faithfulness and work in the Church. It is not until more recently, however, that women have been given their rightful place in world affairs. After nineteen centuries of denial and retirement they come with new force and new vision to their full place in the world. Eight hundred millions of women now come to supplement the work of men in helping to win the world to truth and righteousness.

Paul when writing to the Philippians said: "Help those women who labored with me in the Gospel." There are diversities of gifts in the ministry, but the same spirit. The chief matter of concern is the driving force. It is only by our mutual helpfulness that we shall be able to press on the interests of the Kingdom of God. Women were last at the cross. They were first at the sepulcher of the risen Lord. "Go unto my brethren and say to them, I ascend to my Father and to your Father."

Tennyson says in the *Princess*: "The bearing and training of a child is woman's wisdom;" but we must enlarge that statement. We have now come to see that a woman's right is not alone to bear children and prepare them for life in the world; but it is equally her duty to help prepare the world for her children. It is a surprise to many that she has waited until this late day to assume her place in world affairs and in the Church. Once we thought that a woman's place was merely to be a member of the "Aid Society" and to attend socials, sales and bazaars conducted by the Church. She might be a member of the sewing circle, but not of the "soul" circle. But with the growing and prevailing ideas of Jesus Christ she is finding her place in the inner circle as a fellow worker in the Kingdom of God. And who is better fitted than woman to be a minister's helper?

The woman question is not professional or social, it is spiritual. It would be unfortunate indeed if the Church, which is the Bride of Christ, did not enlist in her service the delicate and sympathetic powers of womanhood.

It is known to most readers of *The Expositor* that the power of the preacher is not alone in the pulpit. Without hesitation men will say that their power is in proportion to the influence which they exert on the home life of the community. In the training of little children and in their contact with the youth ministers' wives are constantly giving invaluable service. A minister is severely handicapped if he has not the assistance of a good wife, or if he has one who is not approachable. No one can touch other homes like the builder of his home, if she will. We must capture the home for Christ.

The minister's wife will make her home a veritable citadel of the soul. She will never gain anything by sacrificing the interests of the home to

fill some official position in the church. Some ministers' wives have been known to do this. But one can be identified with great interests of the church without being officially related to them.

What more beautiful service can a woman render than to visit the sick? In this tender ministry thousands have been blessed because the minister's wife was sympathetic and kindly disposed toward them. One does not need any official sanction to visit the sick and bless little children. Our Lord's example is enough. We never can tell what a word or a tract will do. A woman gave a tract to Richard Baxter and Richard Baxter wrote, "The Call to the Unconverted."

Some time ago in one of our city homes a young girl was brought in who had wandered from the straight path. It was the custom in that home to have evening prayers and as they prayed together the mother of that home put her arms around the newly found girl. But before the prayer was ended the girl left the room and went upstairs. After the prayer the mother went up also, and going to her room found her lying on the bed crying. "What are you crying for?" asked the mother. "Why did you not stay?" "Oh! I couldn't, for when you put your arms around me and began to pray I thought it was my own nother. "Well, if you feel like that wouldn't you like to go back home again?" "Yes," she said, "I would. I want to go home. I'll write tomorrow. I'm coming hom. I am coming back to God!" Oh! what will become of the next generation, if the women of this generation do not find Christ?

With that deep moral sense inherent in woman, with her ever widening and enlarging interests and influence, her services are indispensable in the Church and in the world. The minister's helper is an angel of God sent in the form of a woman.

WAR DOES NOT SETTLE THINGS

More men are now under arms than were under arms at the outbreak of the World War. More centers of disturbances exist now than existed in 1913. The hatred among the nations has become deeply intensified, and fear is rendering many a nation desperate. More men expect a world war now than expected it in 1913. The world has not been in the least pacified by the war. "Nothing is settled until it is settled right," and the War has merely left in the minds of uncounted millions in all nations a rankling sense of disappointment, injustice, and fear. Poverty, anarchy, revolution, discontent, are now rampant everywhere. War has been compared to a steam and necessarily painful surgical operation. If that is so, it is an operation that kills that patient.

A Pastor's Personal Charts

REV. LESLIE E. DUNKIN

A pastor without personal charts is as confident as an expert business manager without his charts. Those in charge of the large complicated business enterprises require a complete knowledge of each phase of the work at a moment's notice and in a form that can be seen and understood in a glance. To meet this need high-salaried workers are busy all the while preparing charts. This permits the corporation to receive the greatest value from its executives. The pastor is the executive of the church, one of the most complicated and important businesses possible. Why should he not have the advantage of personal charts to aid him in his work?

The average stationery or book store carries in stock the prepared graph paper used in making charts. Many times special forms can be obtained that will fit into a loose-leaf holder. With these at hand the pastor can start his chart by running the time element from the left side of the sheet to the right, with the months and days marked at the top. The other elements required from the chart can run from the bottom of the sheet to the top with the different increasing amounts at the lefthand and right hand sides. A single chart can run for a year, for six months, for a quarter or for any other period of time.

The charts can be used for the morning church service attendance, the evening church service attendance, the church offerings each Sunday, the mid-week service attendance, the membership of the church, the number of calls made each day, the Sunday School attendance and collections, the expenses of the church, the expenses of the Sunday School, the subscription list for the church papers, the attendance of men at the services, the attendance of women at the services, and any other information that might prove valuable in pushing the work of the church.

Personal charts act as thermometers of the activities of the church. It is an easy matter for an enthusiastic pastor to deceive himself about the growth of his church. Also it is an easy matter for a discouraged pastor to become unduly pessimistic about the condition of the church. The charts reveal the truth about the church life. They are not influenced by personal feelings or temperament. Where they are used and kept from year to year the pastor can judge with fair accuracy how the work is going as compared with other years.

Personal charts encourage the pastor. Ignorance or uncertainty as to the true conditions will start discouragement more quickly than anything else. Many times the encouragement comes in permitting him to see the work at a distance rather than from a single day's point of view. A touch of dyspepsia or a cloudy, rainy day, might darken the day for the pastor. But a glance at the charts will show that although the day's work

was off-color yet the average is on a healthy climb toward larger and better work.

Personal charts warn the pastor. It is an easy matter to become so busy about certain phases of church work that other parts are neglected without realizing it. "I guess so," or "I think so," can cover a great deal of danger and trouble for the future. With efficient charts the busy pastor can tell at a glance when the least indications of a slump or a weakening may appear. The trouble can be remedied before it is too late. The charts will help to put bumps in the slumps, if their warnings are followed by prompt action.

Personal charts form a guide for future plans. The church will make steady growth if the plans for each year are formed intelligently and accurately. The charts for the previous year compared with those of former periods in the work of the church will form a solid foundation for future plans. Jerks will typify the development of the church without charts—a jerk in one phase at one time, a jerk in another later, and so on around. The work and plans are governed by guesswork. Charts remove guesswork and place the activities on solid ground.

Personal charts meet criticisms, both petty and honest. It never pays to argue with a critic. He or she may be more skilled at that than is the pastor. Facts will turn harmful criticisms into helpful aid. If the pastor can take the misinformed person to his study and place before that one the charts showing the actual growth and condition of the organization and its activities all criticisms will be silenced. "I never realized how things were before," will be the usual comment. Possibly a church-splitting quarrel has been checked before it started. The critics will realize the pastor has become a master executive who has a master grip and knowledge of the church work.

Personal charts encourage other workers in the church. Religious work, from a human point of view, is often a thankless and discouraging job. It is human to become discouraged. The pastor who has efficient charts can take the discouraged person into the confidence of his personal charts and save a valuable worker for the church. Each new activity in the church means new opportunities for charts to keep the workers informed, encouraged and guided in the right way.

Personal charts give confidence to the whole program and work of the church. When the pastor meets with his official boards nothing can raise him in their estimation more quickly than for him to be able to give the complete detailed facts briefly and intelligently. They have little time or patience with effervescing ideas and notions about the past or present. The personal charts will give them the information desired and will create confidence. The same confidence will spread from the pastor through the officials to all departments of the church.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor*

The Cover Picture is a work of the artist, Benjamin Consbach: "Thou anointest my head with oil. My cup runneth over." Certainly, among the numerous outpourings of a grateful soul to its Creator, in thankfulness and praise, the Shepherd's Psalm should assume special significance on Thanksgiving Day. The song of the Christian should be the song of the Psalmist, "Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

GIVING THANKS ALWAYS

A gentleman was standing in front of the Equitable Building in New York City when he noticed a piece of paper on the floor. He picked it up and gasped for breath. It was a certificate of deposit for \$18,000. "Some one must be out of his head with anxiety," thought the gentleman, and he took a great deal of pains to tell his friends so that the news might get to the owner as quickly as possible. Sure enough, by and by there came into his office a little man in a hurry. The gentleman who had found the certificate handed over the paper with a smile, expecting some expression of thanks. Instead, to his astonishment, he met with the rebuke, "Why didn't you take this to the bank? You have caused me a lot of trouble." After all, is that not the way in which a great many of us treat the Giver of our blessings? Many people receive the bounties of life in that spirit. It is a good thing that a special day comes round once in a while when we are reminded even by the secular powers that it is our duty to give thanks.

Expression of gratitude is a duty. "Let the redeemed of the Lord say so." That would be a good Thanksgiving motto. It is not enough to feel gratitude in our hearts. We like to hear gratitude expressed for favors conferred. Why should we think God different from us in this matter? "Let the redeemed of the Lord say so." Let those who have received blessings from the Lord voice the pleasure which they feel. Gratitude should be expressed.

Few Christians have any idea how great is the number of God's mercies until something arouses them to count their causes for thanksgiving. It will do us good to count up our thanksgiving column.

An Australian gold-miner had reached the very last of his strength and resources without finding a particle of gold. There was nothing left for him

but to turn back before his food was gone and retrace his steps to the nearest port. The last day's fruitless labor left him too weak and exhausted to carry his heavy tools back to camp. So he flung them down and staggered over the long way back to camp. Next morning early, after much sleep and little food, he braced himself up to go back for his tools. He went only because he might sell them to buy food, which he must have on the way out from the mines. The way seemed twice as long as usual but at last he saw his barrow and pick a little way off. Wearily dragging on toward them he caught his toe against a stone imbedded in the sand and fell. That was the last test that his patience could bear—after all his hard luck to nearly break his toe against the only stone in the vicinity. He lay there and cursed God and wanted to die. Then, like a passionate child, he felt that he must beat that stone into powder as an act of revenge. He tried to pull it out with his hands, but it was too large. In his rage he took his pick to smash it to atoms. He dug it up. It was gold! He carried it safely to the seacoast, and sold it for eight thousand dollars.

Telling a sympathetic woman about it, not hiding his cursing at his ill luck and his foolish display of temper, he showed her the great nugget of gold and asked: "Now, ma'am, I ask you, did I deserve this?" How many of us might well hold our great nuggets of blessings up before God and cry out: "Did I deserve this?"

May this Thanksgiving season make us deeply and humbly conscious of our great unworthiness of even the least of God's favors. May his goodness lead us to repentance!

Let us, as pastors, at this Thanksgiving season, try to lead our people into a genuine spirit of repentance for ingratitude and of thanksgiving for blessings.

ARMISTICE DAY AND TRUE CHRISTIAN SOLDIERSHIP

War is popular, even among the most civilized people. Man has a belligerent instinct. But that does not imply that it is right to fight his fellow-men. It was placed within him to inspire him to a conquest of nature, for defense from his enemies. Through it the race is advanced. Here is the region for his heroism. Here he may show the soldier qualities, better than fighting his brother at home and abroad. He has plenty of the worst antagonists at his own door. Let him fight

them and win the title of a "good soldier of Jesus Christ."

The Christian warfare is different from all other scenes of conflict. Most wars originate from beneath, from the evil passions of men. Not so the Christian warfare. Its origin is divine and heavenly and so are its aims. Most earthly wars arise from avarice, ambition, or desire for revenge. But the Christian warfare is based upon righteousness; it is fought in the interests of truth and justice and equity—of peace and holiness. Earthly wars result in misery, devastation, death. The Christian warfare spreads comfort, health, felicity, life. It rises in compassion, goodness and mercy. Its banners bear the symbol of the Lamb, and their motto is "Glory to God in the highest, and on earth peace, good-will toward men."

The weapons. Negatively: They are "not carnal." Some weapons the Christian must disown. His religion is never to be spread, as was Mohammedanism, by the sword. Christ told Peter in Gethsemane to put up his sword. That was a final direction for his followers.

They are not coercive. For centuries civil magistrates sought by exactions and penalties to force the religion of Christ upon the consciences of men. Ecclesiastical authorities have tried the same means. Such weapons disgrace and misrepresent our religion and were proscribed by its Founder.

They are not crafty. When men have been prevented from using carnal weapons or coercive, they have fallen back on those that are crafty. They have used false reasoning and philosophy. They have invented mysteries, planted prejudices, played upon men's credulity, employed tricks of rhetoric, the assumption of priests, or the "claptrap" of all sorts of craftiness. These weapons are all carnal, and should be disowned by Christians.

Positively. Though not carnal they are mighty. As to efficiency, they are "mighty through God." Our weapons are the truths of the Gospel, "the sword of the Spirit, which is the word of God." Used plainly, simply, yet strongly and earnestly, they are absolutely effective in "pulling down strongholds" of sin and Satan. One of the strongholds of Satan is ignorance. He blinds the eye of his votaries. Ignorance is essential to the duration of his kingdom. Another of his strongholds is prejudice, which is the general result of ignorance. Pride is another barrier he erects against the salvation of the soul. It is one of the strongest and last to be given up. Mammon is another. Love of the present world, materialism, is indeed one of Satan's most effective strongholds. Unbelief, the rejection of truth, is another. But the "sword of the Spirit" is supreme against them all.

The victories. What are they? They are mental. Paul speaks about "imaginings," and things pertaining to the mind. The victories of true warfare are over mind. It is not much credit to a man to conquer a lion or a bear or some enemy from the animal creation. A man only conquers himself when he conquers his mind. The victories of true soldiery are mental victories,

victories of the supremacy of truth over ignorance over prejudice, and over unbelief.

They are moral. They are corrective. They are triumphs of right and justice and purity and love. They transform the world. They destroy evil and enthrone the good.

They are spiritual. They are not alone such as make the world a better, happier, safer place to live in. They are more than mental and moral victories, for they are definitely Christian. They promote the kingdom of Christ, and their triumphs will ultimately enthrone in universal dominion the King of the kingdom of truth, Christ himself.

AN ARMISTICE DAY APPEAL

Armistice Day is a day of many-sided motives. It will honor the dead who gave their lives in what they thought was a war to make the world "safe for democracy." It will honor the day when in the World War peace was finally declared. It will promote afresh the desire to win the peace that has not yet been won since the war was won. We think one of the strongest appeals ministers can present is a call for sentiment and influence that will forever effectually ban the use of poison gas in warfare.

Nothing in connection with modern warfare has so shocked the world and called forth the protests of all humane men and women in every land as the use of poisonous gases. So cruel and unchivalrous did this method of warfare appear in the eyes of the world that ever since the armistice the peace-loving nations have been trying to bring about an agreement for its abolition in the future.

There are difficulties in the way. The experts at the Washington Conference refused to sanction the prohibition of poison gas production, on the ground that so much of this gas is used in various ways in times of peace that it has become a necessity. The possibilities of destruction by poison are too terrible to be risked in another war. It has been estimated that aviators flying at an altitude of 500 feet above New York could spray a mustard gas that for fourteen days would kill anybody in, or who might come into, the vicinity. And so five of the Powers—the United States, the British Empire, France, Italy and Japan, after the Washington conference voluntarily agreed not to use asphyxiating, poisonous or other gases.

As there is no way to compel a nation to abandon the use of poison gas in war, and as we can have no certain guarantee that any army would not resort to this horrible method when hard pressed by an opponent, reliance must ultimately be placed upon the voluntary agreement of nations not to resort to this barbarity, and it is presumed that just as the poisoning of wells was forbidden and never again resorted to, so this latest and most horrible addition to warfare would be swept away by the moral sentiment of the world. The movement for its abolition is a part of a crusade to secure the peace of the world—a crusade behind which the Church, above every institution, is bound to stand.

APPROACHING ELECTIONS

We are approaching elections in many states

and communities. The importance of Christian principles in politics cannot be overstated.

Christian principles are needed in politics. The Christian politician could be a real benefactor, if true to his principles.

Some good men are saying: "Oh, my one vote will not affect the election one way or another; it does not matter whether I go to the polls or not." But suppose 1,000 of 10,000 men say the same thing, will not the result be affected? But history is filled with instances where even one single vote has decided elections of tremendous importance. One vote gave Texas to the United States, and thus caused the war with Mexico. One vote made California a part of the Union, and thus turned the tide of immigration westward. One vote elected Oliver Cromwell to the famous Long Parliament, and sent Charles I to the scaffold, revolutionizing England, and made Great Britain free.

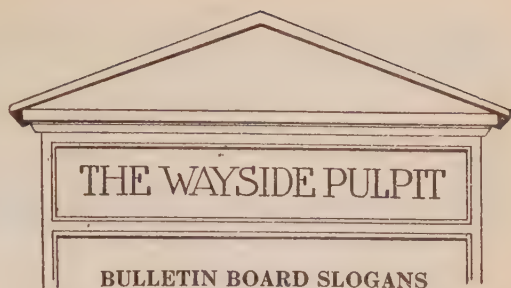
Your vote may decide who shall be president or who shall be governor, or who shall represent you in Congress, and in many places it may decide other important questions. Let no one underestimate the importance of his or her one vote. Teach your people to put Christian principle into voting.

At Eugene, Oregon, a mayor, newly elected, once sent his first message to the city council in terms that caused a sensation throughout the state. It was very radical—that is to say, it was nearly drawn directly from the Bible. Of course, that is radical in politics. Some of the most characteristic things that the mayor said were these: "Remember you are the servants of the people, and not their masters; therefore, do right, for you cannot serve two masters at the same time." "Fear God rather than men and corporate influence, for this is the beginning of wisdom." "God and one man are stronger than Satan and all his hosts." "In this country the voice of the people is the voice of God or good." "Be sure you keep your sacred pledges made to the people before election, for you will have to give them an account of your stewardship." "A public office is a public trust; therefore perform your duties with a pure heart and clean hands."

FIND REASONS

One of the most beautiful things about Thanksgiving Day is that it means most to those who seem, to the casual observer, to have least to be thankful for. But they have no difficulty in finding abundant reasons for thanksgiving. They are like the negro lad whose father was dead; his mother was dying; he lived in an abandoned house on the edge of a Southern swamp. "We got to search back'ards to find blessin's sometimes," he said to a visitor. "I found two blessin's. We ain't none of us took smallpox, and it's goin' de rounds—dat's one blessin'; and Buddy's measles didn't turn out to be blin' measles, dat's two blessin's."

Find reasons for thanksgiving. You have them. You can easily discover them. Think first. Then you will thank.



The war that will end war will not be fought with guns.

A pound of determination is worth a ton of repentance.

The converted man has his eyes where the back of his head was.

Some people think they have convictions when all that is the matter with them is an excess of temporary notions.

Anarchy is none the less anarchy because it is taught in a university.

A man cannot get into the kingdom by confessing his neighbor's sins.

Before passing judgment on the sermon be sure to try it out in practice.

Live so the man who carves your epitaph on the tombstone won't feel like a prevaricator.

Clarence Darrow objected to opening the Tennessee court with prayer; perhaps he thought it ought to be opened with a monkey wrench.

There is dry preaching and there is also dry hearing.

With some men the distance from one ear to the other is just one block.

The lighter weight a person is the more he weighs in his own estimation.

Maybe if people lived their orthodoxy they wouldn't have to use so much argument in defending it.

There is no love triangle; it is lust.

The Bible looking-glass never distorts character.

An ounce of sympathy is worth forty sprays of flowers.

The bigot is the man who has convictions for other people.

The close-up view of Christ is not reserved for the far-off follower.

Sharing multiplies the joy.

More men than dogs need muzzles.

If all eyes were plucked out that offend the soul we would need a lot more blind asylums.

It is all right for a man to think he lives in the center of the universe, but he must not forget that it has an area.

Judging from reports of alcoholic deaths, some men are determined not to live under the Eighteenth Amendment. Good-by.

The things we want and do not get are the things we wish for instead of work for.

If men didn't exchange ideas we would be still living under stone age conditions—caves, clubs, skins and uncooked foods.

No life is hopeless unless Christ is ruled out.

Human values are not determined by the income received, but by the service rendered.

Methods of Church Work

REV. E. A. KING, D.D.

November has been designated as finance month in many churches for years. Not every church raises its budget then but a great many secure their money for the new year in December and some in January. This month we present several methods of raising money for the church. It should be understood that we never publish theoretical plans but only such tested methods as have been used in some church successfully. No one plan will fit every situation. We expect you to adopt the plan that meets your special need.

We wish to make a request. You who are working out the problems of church management and method on your own particular fields can help make this department increasingly useful if you will send in to the editor of the department some account of your financial campaign. We would like to know what you are doing with the Sunday night problem. Are you using motion pictures, or lantern slides? Have you tried out the daylight screen, or the film slides of the Holy Land? What are you doing for boys? These are problems that all our readers are interested in. If you will co-operate we can have a better department, and then you will be sharing your ideas with thousands of other ministers.

HOW TO EDUCATE PEOPLE TO GIVE

In Norwalk, Ohio, Rev. A. J. Funnell, pastor of the Presbyterian Church, printed the following excellent material on his calendar preceding the financial canvass:

What Money May Say to the Man. It may say:

"Keep me, and I will dry up the fountains of sympathy and benevolence in your soul, and leave your soul barren and destitute. Hoard me up and I will change the heart of sympathy to a heart of stone.

"Grasp me more tightly and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans and the wail of perishing multitudes.

"Keep me, clutch me, and I will destroy your sympathy for the race, your respect for the right and your love and reverence for God. Hold on to me with a death-grasp, and I will act as an evil lodestone, attracting all the desires and affections of your soul, and at last sink you into an endless night."

Or, it may say:

"Give me away, and I will return in streams of spiritual revenue to your soul. I will act and react; I will bless the one that receives and the one that gives me. I will buy food for the hungry,

raiment for the naked, medicine for the sick, and send the gospel to the benighted and at the same time purchase joy and peace for the soul that gives me and a larger heaven for both.

"The only way you can take me to heaven with you is to give me away in this world. He that keepeth me loseth me and he that giveth me away to good use, keepeth me into life eternal."

This cut from the *Presbyterian Magazine* shows how a financial budget is divided. A cut like this might be of value for your canvass or budget. Something graphic often arouses interest in the budget.



EDUCATIONAL ITEMS FOR YOUR FINANCE CAMPAIGN

Here are some paragraphs on church finance to put on your calendars or other printed matter.

Money. Your money is yourself! It is your brain, heart and strength. You traded all of these for money; that is, you traded bits of them for money. Your money is life in all its manifold

meaning. It speaks the language of a worn body, tired mind, exhausted nerve, trembling hand and troubled brow. Your money is yourself! It is your character expressed in precious metal. If that character is trashy, gold, in any amount, simply expresses trashiness; it never changes it. If character is rich, its every expression will be glorious. Your money is yourself.—*Rev. G. A. Leichter, Buffalo, N. Y.*

If you love God, your Lord, your church and its work, you will share liberally and cheerfully your money with them.—*Albert F. McGarrah.*

"A man's true wealth is the good he does in the world."

"Unconsecrated wealth of Christians is the greatest hindrance to the Church's progress."

"When a man is rich, God gets a partner or the man loses his soul."

"Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property."

"Give not from the top of your purse, but from the bottom of your heart."

"Stewardship puts the Golden Rule into business in place of the Rule of Gold."

\$1 spent for a lunch lasts five hours. \$1 spent for a necktie lasts five weeks. \$1 spent for a cap lasts five months. \$1 spent for an automobile lasts five years. \$1 spent for a waterpower or railroad grade lasts for five generations. \$1 spent in the service of God lasts for eternity.—*Roger W. Babson.*

"The church is supported entirely by free will offerings. Are you going to be with us? Ask the ushers for the weekly offering envelopes. We like to know who our friends are and the weekly offering envelopes are a help to the one who attends. Get them today."

Babson says: The churches are to civilization what a compass is to a ship or a steering wheel is to an automobile. As a business man I urge my associates to get behind the churches. They alone provide the solution to the greatest problems facing us. Legislation, labor unions, employers' associations, and all of these other things, are mere shells of the egg. So I say that the need of the hour is not more houses or freight cars, not more factories or ships, not more legislation, education or banking facilities, but more religion. The need of the hour is religion.

Cheerful Giving. "It is a cheerful giver that the Lord loves." 2 Cor. 9:6-7. "Everybody loves a cheerful giver; even the giver loves himself better if he is cheerful in all his giving. It takes more grace to be worthy of admiration in giving, than

it does in preaching, praying or singing. In preaching and prayer we reveal our thoughts and feelings. In giving we test our sincerity of character.

"If the gift is not cheerful, love cannot go with it. Ignorance and selfishness keep giving from being cheerful. Sacrifice is determined not by the amount you give, but by the amount you have left for yourself after you give. In the spirit world of the future you will reckon with God, and be valued on the basis of your cheerful stewardship. Then his love will mean everything to you."

EFFECTIVE LETTERS FOR A CANVASS

At Homestead, Pa., the First Presbyterian Church sent out some exceptionally good letters in preparation for its financial canvass. The first was a regular letter of information about the financial needs of the church signed by the chairman of the canvass committee. The second was in the form of printed instructions to the individual church member. We have never seen anything just like this before so print it in full.

Just Between You and Yourself

Will you take five minutes to sit down with yourself and figure just what you ought to do in the Every Member Canvass which will be taken on Sunday afternoon?

There is in our church, as well as in every church, those members who are not doing their share. Do not say: "Put me down for what I gave last year." First, think and pray about this matter a bit, so that when you sign your pledge card you can face God and your fellows saying with all holy boldness: "I have subscribed my own full share."

How shall a person determine his fair share of the church's budget?

Some men feel that they have done their full part when they give fifty cents per week. Perhaps they have. They alone can judge. But perhaps their income would indicate that \$2.00 per week would be nearer their class.

Surely no real Christian will spend dollars—even hundreds of them—upon luxuries and pleasures, club and lodge dues and then merely give a pittance to the support of the work of Christ's church for which he gave his life.

It will cost us \$20.00 per member to run our church during the coming year. If you are giving less than that amount for each member of your family who is a member of the church, you are asking others to help "carry" you. In keeping with the Scripture teaching, the strong are glad to help the weak carry the financial load—it is their duty and privilege. **But the strong ought not to carry the strong.**

The church is the most important institution in any community and its support should take high rank in the list of a person's expenditures.

Talk plainly to yourself and decide fairly how much you should pledge, and help each of the members of your family who are members of the church to make a pledge of their own.

The third document was brief, but to the point. It was called "**Suggested Don'ts**" and contained the following instructions:

Don't forget that we must have thirty per cent more money the coming year than we pledged and paid this current year.

Don't ignore the fact that it costs \$20.00 per member per year to run our church.

Don't tell the canvassers that you will think it over and let them know later.

Don't overlook the Benevolences—these are our unselfish gifts to the service of God and our fellowmen.

Don't go away from home Sunday afternoon until after the canvassers have called. If you must leave sooner, please go by the church where two of the committee will be waiting from 2 to 6 o'clock to take the pledges of those who cannot remain at home.

On the church bulletin was printed the numbers of contribution envelopes, showing the amount each gave. For example, three people gave two cents per week; 12 gave five cents, 65 gave 10 cents; 46 gave \$1.00; nine gave \$2.00. The highest anyone gave was \$7.70 per week. This analysis gave the people a chance to see how much different people gave without knowing their names. On the reverse side of the budget was printed the slogan of the campaign, "Loyalty will Subscribe Our Budget."

THE USE OF PHOTOGRAPHS IN THE CANVASS

The important thing in a financial canvass is to arouse the interest of the people. It is a fact that the eye sees more than the ear hears and for that reason photographs are valuable.

During the year the photographer ought to be called in quite often to take pictures of outstanding events. These can be made use of at the time of preparation for the canvass. Half-tone cuts can be made and used on the campaign literature. They can be printed with good effect on the church calendars at different times during the year. Then these pictures can be used to make lantern slides and at the annual meeting they can be shown on the lantern screen.

We know of one church, and there are doubtless others, that has moving pictures made of church activities and these are used during the financial campaign and also loaned to other churches to show the value of a church at work in a community.

RAISE ONE BUDGET NOT TWO

There has been a strong attempt made for a number of years to raise two budgets at the same time; one for current expenses and one for benevolences. The plan takes for granted that there shall be an educational campaign leading the people to give understandingly to missions.

But there are conditions where the benevolent societies would get very little on this arrangement. Where the missionary conscience is lacking, or only just developing, it seems best to raise only one budget; place in that budget the amount the church should give and raise it. In this way the whole constituency gives to missions. A certain per cent of every dollar goes for benevolences.

The benevolence appropriation is paid quarterly or monthly just as any other bill is paid.

In the Sunday School missionary instruction is given and the Woman's Society carry on their educational work. Both of these organizations give to missions what they please and it is counted as an extra gift from the church.

The pastor preaches missionary sermons and distributes missionary literature. Supplementary contributions are received so that in the long run the church gives more than it would in all probability if the benevolence were left only to those who would pledge to the benevolence budget. Such a church may grow into the practice of carrying a double budget which by many is felt to be best.

PUT THESE ITEMS IN YOUR BUDGET

We sometimes lack faith when we make up the budget for the year. We feel that everything must be squeezed to a minimum. The budget must be as small as possible. But that is a shortsighted policy. We should do as Jesus indicated. Launch out into the deep and let down our nets for a draft. If we venture nothing we get nothing. One business man of large experience told us that the trouble with our church was that it worked on too small a scale, too small a budget and made no large appeal to people of large ideas and ample means. We should plan for larger things, expect great things from God and attempt great things for God. Therefore, in making the budget for the new year plan for expansion.

We suggest that some amounts be included in every budget for church advertising, postage for the pastor to use in propaganda work, printing, telephone, delegates' expenses to conferences, pulpit supply during pastor's vacation, and a benevolence fund for the pastor's use in relieving immediate distress in the parish at his own discretion. We would also ask for an emergency fund to be placed in the savings bank.

We would include enough for a stereopticon and some amount for operating it. It would be well that some advance in salary for the minister be included. The idea is to look forward and see all the possible needs for the coming year and put them in the budget so that you don't have to be asking your congregation for this and that during the year.

CHANGING EMPHASIS IN CANVASS FOR MONEY

At Pilgrim Church, Dorchester, Mass., the Every Member Canvass was varied. They called it "Church Visitation Week." Calls were made any time during the week and stress was laid upon the visit rather than upon securing pledges. In this way every family within the local radius was reached and over 700 calls were made. The amounts of pledges exceeded any previous canvasses.

THE SPIRITUAL VALUE OF THE EVERY MEMBER CANVASS

Dr. Allen A. Stockdale, Toledo, Ohio

The financial problem of many churches is not speaking figuratively, lack of water in the well.

but lack of drawing facilities to get the refreshing water to the surface.

Church support as a man is able, ought to be taken for a settled attitude on the part of every church member.

Economy which comes as a necessity, because of the non-participating indifference of church members, is not a glory to the church, nor an honor to the Kingdom of Christ.

WHAT THANKSGIVING IS

The English word "thankful" comes from the Anglo-Saxon word "thinkful." To be thankful is to be thoughtful or mindful of the benefits received. It is to remember kindnesses and gifts. When we have a truly thankful heart we will remember the mercies of God and the great gift of his dear Son, our Saviour. We will be mindful of his blessings every day of the year and a thankful spirit will always reign in our hearts.—*Rev. Henry Moehling, Phila.*

THANKSGIVING DAY SERVICE

At Messiah Lutheran Church, Philadelphia, Pa., a Thanksgiving Day service was held on Thursday last year, which was announced thus:

Let's come, as did our fathers of old, and give thanks for God's wondrous blessings.

A splendid program of sermon, music and fellowship has been arranged.

We know you will want to tell your friends about this great service.

Some celebrate Thanksgiving Day by amusing themselves; others by enjoying big dinners. These things alone are rather selfish conceptions.

First let us worship God and express to him our gratitude; then there may be a place for the above things.

Thanksgiving

Cicero told folks long ago that "a thankful heart is not only the greatest virtue, but the parent of all the other virtues." In these rushing modern days are we really believing and practicing, or are we only believing and not practicing this great virtue of thankfulness? Has the passing of each day recorded somewhere your thoughts or your deeds of gratitude? On next Thursday—our national Thanksgiving Day—let's combine all of our thankfulness and all of our gratitude that we have failed to acknowledge into one big bundle of appreciation and give our great thanks to our God and to all of earth's mankind for the blessings and the kindnesses that have been ours all during the year. And in this way we will know and enjoy the true spirit of Thanksgiving Day.

A SUCCESSFUL THANKSGIVING SERVICE

Rev. J. Richmond Morgan, pastor of the Federated Church of Fergus Falls, Minn., had a successful Thanksgiving service in his church last year. On the front page of the calendar was a picture of a Pilgrim and on the back a Pilgrim couple going to church. He invited some local clubs as special guests. At the top of the program he quoted this account of the first Thanksgiving Day, December 11, 1621:

Our corn did well and God be praised, we had a good increase of Indian corn. Our harvest being

gotten in, our Governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered in the fruit of our labors. Many of the Indians came among us, among the rest their greatest king, Massasoit, with some ninety men, whom for three days we entertained and feasted.—*Edward Winslow.*

The program itself was in the form of a ritual.

Prelude and Processional.

The Call to Worship.

Minister: It is written: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Let the people praise thee, O Lord, let all the people praise thee. Sing unto the Lord, bless his name. Show forth his salvation from day to day.

Enter into his gates with thanksgiving and into his courts with praise.

Unison: Bless the Lord, O my soul;

And all that is within me bless his holy name.

Minister: The Lord is good to all; and his tender mercies are over all his works.

Unison: Bless the Lord, O my soul; and forget not all his benefits; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercy.

Doxology.

Invocation in Unison: Father of all mankind, who gavest to thy creatures all things to enjoy! What can we render thee for all the abundant blessings that crown our lives? What canst thou do but give, what can we do but receive, since all we can offer is already thine own? Thou hast given the earth to the children of men. We give thee praise for the coming and going of day and night, for the march of the seasons, for the ever-repeated miracle of growth by which all creatures are fed. We give thee thanks for the countless common benefits and comforts of every day and night; for the flower of human kindness that springs along the path; for the law of commandments which teaches that we are thy servants; for the gospel of love which assumes that we are thy children. Amen.

Gloria Patri.

Hymn, "Come Ye Thankful People, Come."

Vocal Solo, "Love Never Faileth."

Prayer.

Offertory.

Hymn: "We Plough the Fields and Scatter."

Address: "The Pilgrim Spirit."

Hymn: "O God, Beneath Thy Guiding Hand."

Benediction.

Postlude.

For all the blessings of the year

For all the friends we hold so dear

For peace on earth, both far and near,

We thank Thee, Lord.

He sent out a letter to all the specially invited people, including the members of his own church and congregation. One part of the letter may be passed on:

We call upon you to share with us in honoring the Fathers to whom we are so deeply indebted. In them we have a justified pride. They constituted one of those small, rare groups, through whom God gives, not only to their own age, but

to all time, the choicest expressions of his thought and purpose. Every true American, whether of Pilgrim or other racial stock, who values the privilege of worshipping God where and how he chooses, of voting for the men who make the laws, and of educating his children, will share with us in honoring the Fathers. They were the heralds of the deep ideas and ideals that underlie all progress. They consistently practiced the best religion they knew. They laid the foundations which have supported the nation, which for three centuries have sustained the higher life of the world and have now opened a new chapter in the upward progress of the race.

ARMISTICE DAY AND THE CHURCH

The church should recognize Armistice Day with a special program. On the Sunday nearest the day there should be some attempt to make good use of it. The day stands for peace rather than for war and it would best benefit the church if it were used as a day for emphasizing brotherhood and peace.

In the evening it is possible to show lantern slides or motion picture films that recall the events that led up to the Armistice. We do not believe that the horrors of war should be presented. However, this would be a good opportunity to discuss The League of Nations, The World Court, The Armament Reduction Conference and every other organized attempt to secure peace.

ONE PASTOR'S OCTOBER PROGRAM

Rev. W. Archibald Shipway, formerly Rector of the Episcopal Church, Covina, Calif., considered that October was the real beginning of his season's work. On his October calendar he printed the following challenge to the members of his church:

1. **A New Prayer Spirit in Our Church.** The strong Christian is the praying Christian. The strong Church is always the praying Church. Let us cultivate the proper spirit in the heart, home and the Church. As we come to be a praying Church, ours will come to be a powerful Church.

2. **A New Interest in Bible Study.** The strong man has a well nourished body. He wants his regular meals. Many a Christian is weak because there is for him so little of spiritual food. As we feed upon God's Word, we will become strong. A Bible-reading, Bible-loving Church is sure to be an efficient church.

3. **A New Interest in Missions.** The Bible is the greatest missionary book the world has ever seen. The praying, Bible-reading Church is ever a missionary Church. Let the aim of our Church be: "To make this Church a gospel center, a light in the community, and unto the ends of the earth." Only the world is our parish.

4. **A New Interest in the Sunday School.** To *Parents:* On September 15th did you leave it to your child to decide whether or not he should go to school. You did not—you sent him, perhaps against his will, because you know, even if he does not, the absolute necessity of education. If religion means anything, the same attitude ought to be taken toward your child's religious education. See that your children are on the honor roll of Sunday School.

5. **Aim to Get More Men Into Church.** A man by attending Church draws with him his family and his friends, gives new courage to those doing church work. Like father, like son. A church-going son makes a proud father; but a stay-at-home father is not proud of the son who follows his example. Change the boy's habit or change the boy's example?

Not to go to Church is to let what one likes to do master what one ought to do, and is as if the office boy should boss the manager. The entering wedge to backsliding is neglect of the Church, but faithful attendance cleaves the way for right living. Which way does your wedge aim?

Religion is not a thing reserved for special hours; the Bible never makes religion the mere embroidery of life. It is not a question you can take up and drop again according to your mood. The service of God is a supreme business. It is not a mood, it is a habit.

GET THE AUTOMOBILE TO CHURCH

Ministers all over the country are trying to capture the automobile for Christ. Rev. Claude A. McKay, pastor of Faith Congregational Church, Springfield, Mass., sent out the following invitation to auto owners:

To the Honorable Knights of the Wheel:

The Faith Congregational Church extendeth greetings! Dost thou have an automobile, and dost thou loan it, and thyself go along as chauffeur? And further, wouldst bring it to church on next Sunday morning? This church hath decreed to have an "Automobile Sunday" on that date, for it is nigh unto Thanksgiving and who among us hath no need or desire to give thanks?

Of course, thou wilt come along! If thy family doth not fill thy car, seek out thy kinsfolk and thy neighbors. The lame, the feeble, the aged and divers others shall say within themselves: "I was glad when they said unto me, 'Let us go unto the House of the Lord'," and thus they and thou and we shall rejoice because of thy goodness of heart and thy chariot of service. Give us then the pleasure of thy presence and the count of thy car for the doorkeepers of the House of the Lord shall cause each car to be counted.

Yours Afoot or Awheel,

This Auto-Service was one of a series of November programs. The whole list is interesting and suggestive.

I. "The Liberty of a Christian."

May a Christian vote as he pleases? Has he "personal liberty," or no? What would Jesus do?

II. "The Victories of Peace."

Why an Armistice Day? Where are we after six years? Whither? How? Did they die in vain? Have we kept faith?

III. "Must We Love Our Neighbor?"

We have been asked to withdraw our missionaries from Japan. Why did Congress "slap" Japan? What if we do withdraw? If we stay what? Who blundered? Who cares?

IV. Thanksgiving.

Automobile-Go-to-Church Sunday. Bring your car with somebody in it.

V. "Our 30th Birthday."

On November 28th, 1894, Faith Chapel became Faith Church and launched on her career. Let us pause, look backward about us and forward! Anniversary Sermon. Fitting Music. Special Visitors.

WHAT WILL BE THE TEXT?

Curiosity about a preacher's text for Sunday morning is being aroused in Shawano, Wisconsin, by the Presbyterian pastor, Rev. M. S. Benjamin. He does not use the cross-word puzzle plan in church, but he makes use of the idea. The local newspaper co-operates, prizes are offered and interest aroused. The answers must be in by Saturday noon.

Here is a sample puzzle. It is presented in the newspaper as "Text I." Underneath this heading one finds eleven unfinished sentences, descriptive of the words desired which reveal the preacher's text.

1. A question beginning with the letter W and ending with the letter t.
2. A word by adding to it the letters ow will mean the opposite of the word deep.
3. A word when pronounced sounds like something we all have at the north east end of the face.
4. A short word, sounds like an unpaid bill.
5. A four-letter word beginning with w and ending with h.
6. A great man who lived about 33 years.
7. A short word beginning with w and ending with o.
8. A two-letter word referring to a third person.
9. The past tense of the action of a congregation in securing a pastor.
10. The last name of the person in number 6.
11. The question mark.

Mr. Benjamin writes of his plan thus:

"The purpose of the plan was to give publicity to our church and create interest in church attendance, also to stimulate Bible study in search for the words of the text. The two newspaper men of the city were willing to print the four texts without charge, one of them offered to pay for the prizes as well, so I gave the plan to him. Then during the contest some of our church members seeing the good that was being accomplished, offered two additional prizes, making four in all.

"Since I made the puzzles from week to week, I was able to make them better right along, but the one printed will give you an idea of the plan. I simply described each word of the text, left a blank space for the word to be written in by the contestants.

"Text No. 1 was the question of Pilate, 'What shall I do with Jesus who is called Christ?'

It is not difficult to describe any text in this manner. Some words in the other texts were described like this, The last word of the shortest sentence found in the Gospel of St. John (Wept). A city in Asia Minor noted for its dyed goods or purple (Thyatira). A word repeated three times consecutively in the opening words of a familiar hymn (Holy).

This method is dignified, as all work is done outside of the service hour."



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CHURCH ARCHITECTURE

The Bureau of Architecture of the Methodist Episcopal Church, supported by the denomination for the promotion of better church architecture to aid churches and architects in planning buildings to meet the requirements of the modern day ministry, has issued a 32-page monograph entitled "Building the Seven-Day-a-Week Church." The booklet contains typical plans for buildings designed for worship, for departmentalized Church Schools and recreational and social facilities. It suggests how to study the needs and requirements of a new church building and how to develop the building program. The booklet urges that greater attention be given to the matter of planning for public worship. It strongly condemns curved pews, corner pulpits, bowled floors, circular pulpits and platforms and urges the in-

stallment of a churchly chancel arrangement with straight platform lines, straight pews and aisles. There is a very noticeable tendency in the Methodist Episcopal Church as well as in other Protestant Churches in the direction of more churchly buildings. A Gothic order of architecture is strongly commended as being most adaptable for the seven day-a-week program as well as lending a churchly atmosphere to the entire building. A bibliography is published and the book is circulated at a cost of 25 cents per copy.

PEN PORTRAITS

Halftones made from photographs do not print well on various grades of paper. Newspapers require a coarse screen for printing, while your church circulars, programs, and announcements are usually printed on finer stock. Cuts made for newspapers will not print on the finer stock.

Electrotypes made from pen drawings will print on any grade of paper and will serve you well in your printing. We have now found an artist who is willing to make a pen drawing from your photographs for \$6.50. The cost of the electrotype for printing will depend upon the size of the cut. It is well to give the exact size of the cut you desire when you are sending in your order. Single column size, as used in newspapers, is the most practical at all times. Your order should contain your photograph, the money order for the pen drawing, and the size you wish the cut made.

Man. Ed. The Expositor.

HOW TO HELP BUILD UP THE CHURCH

Robert L. Armor, McAllen, Texas

1. Be in your place unless prevented by some reason, which you can conscientiously give to your Lord and Master.
2. Pray for your pastor and the congregation before you come to church. Don't fail in this.
3. Pray as you are seated in the church.
4. Never engage in any conversation or act after entering the church which will tend to divert your thoughts, or the thoughts of others, from worship.
5. During the period of meditation thank God for our Sunday School and pray God's blessing upon our officers, teachers and pupils.
6. Never carry what you think to be the faults of any of our members away from church. If tempted to do so, look about you and see some beautiful soul whose life is a benediction upon you.
7. Attend the Wednesday night prayer meetings.
8. During this week call upon at least one person with an invitation to attend our services.
9. Pray for the Pastor every day. He has a heavy responsibility and wishes to be of service to all. He wants the Kingdom to come in our city and into the hearts of the people.
10. Tithe. Bring your envelope every Sunday morning.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no collection when I come." 1 Cor. 16:2.



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work. **Free Samples and Particulars.** Our plan provides a paper for your church without cost to you. **The National Religious Press** Grand Rapids, Mich.

MANY CHURCH MEETINGS REDUCED TO ONE

A large metropolitan church some years ago tried a new plan for solving its problems of the mid-week meeting and other gatherings of its workers. The one mid-week meeting is called a "triangle meeting;" it brings together the necessary meetings of the week into one evening and, in addition to this economy of time, has increased the attendance of the mid-week meeting nearly threefold. The one meeting combines a devotional period, a conference period, and a social period.

The "devotional period" begins at 7:45 p.m. and is distinctively a meeting for song and prayer. There is a good pianist and a chorister. The pastor suggests the various branches of activities and the other matters to be made the subject of prayer.

The "conference period" follows at half-past eight, and the meeting breaks up into different groups representing all the organized activities of the church work. In one corner the young people talk over the Christian Endeavor plans. In another corner the publicity committee reviews its work of the week and plans its campaign for the future. In different rooms or parts of the church building one finds conferences of trustees, deacons, missionary societies, and so on. It is believed that successful supervision of the work of the church requires more frequent meetings than once a month. The plan of weekly conference is a stimulus for the workers.

The "social period" begins at nine o'clock. Tea is served by one of the societies and a half hour of fellowship and acquaintance-making closes the evening.

SERMON HELPS

Many *Expositor* readers have inquired for information on the sermon help note found on page 1574 of the September *Expositor*.

Four or five sermons, by prominent American preachers are published weekly by an eastern press. Between 200 and 250 of the best sermons may be had during the course of a year. The cost is \$1.00. In bound form such a collection would be expensive, and would not have the advantage of being fresh and up to date, week after week.

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GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

WORD STUDIES IN THE S. S. LESSONS FOR NOVEMBER

1. Divine Armor for Spiritual Warfare. Eph. 6:10-20.

V. 10. *Endunamousei en Kurioh*, endynamatize yourselves in the Lord. The Greek verb means to put dynamite (power) into yourselves, and that by establishing spiritual "contact" with the Lord, the Infinite Dynamo of spiritual power.

Electricity and its spiritual analogies form a fascinating subject, with strong appeal to men of this electric age. And the search for sources of increased power goes on everywhere, in mental and spiritual as well as in mechanical spheres. So here is a text that is a text indeed. Power wanted! Infinite resources of power are in God! Get into touch with him, and unlimited power shall be yours! So Jesus found. "The Father that dwelleth in me, he doeth the works." So likewise Peter found. Read Acts 3:12. So found Paul. So shall we.

V. 11. *Tehn panoplian tou Theou*, the panoply of God. Panoply means the entire outfit of armor. The picture is a glowing one, of a young Sir Galahad preparing to go forth to battle for the Lord, and of the shining silvered armor in which he encases himself for the fray. "Truth" for his warrior belt; "Righteousness" for his impenetrable breastplate; the "Gospel of Peace" bound as sandals upon his feet; "Faith" for his sun-like shield; "Salvation" for his shining helmet; "God's Truth," the resistless Spiritual sword in his hand. Go forth, O Warrior of the Lord today, and win the fight for Him!

2. An Old Hero's Poignant Farewell. Acts 20:25-38.

V. 26. *Katharos egoh apo tou haimatos pantohn*. Pure (clean) am I from the blood of all! The most remarkable farewell sermon I ever heard was preached from this passage. The speaker thrilled us all with his challenge and appeal. But every minister, every S. S. teacher, every Christian worker, must always face with himself the question whether, if those whom he teaches should henceforth see his face no more, he could affirm with clear conscience that he had made himself "pure from the blood of all men" by entire faithfulness to "the whole counsel of God."

V. 35. *Panta hupodeikska humin*. As to all (in all respects) I have taught you by example. *Hupodeigma* is a pattern or example to be copied; so *hupodeiknumi* means to teach by setting an example; and this old hero, Paul, giving his farewell tells them that he has not only taught them full truth, but that he has also lived that truth before them in his own life.

Now whatever the occasion, scarcely could there be a more telling sermon theme than this, "Example is Better than Precept;" and here is

the text for it—"In all things I have taught you by example!"

3. The Christian Preacher and the Mob's Madness. Acts 21:27-36.

V. 30. *Ekinetheh te heh polis holeh, ka egeneto sundromeh tou laou*. Put into motion (was) the city entire, and (there) became a running-together of the proletariat. And thus Paul faced the mob and never flinched; though had it not been for the swift protection of established Government he would have been torn to pieces.

Few occasions will arise in the life of any ordinary minister when he will be called upon to face the fury of a mob; but the mob spirit is always lurking in the land. It behooves the minister therefore to study mob psychology; to form for himself clear, conscientious convictions concerning mob madness, whether in the street, or in the school, or perchance in the Church; and to be ready to stand unflinchingly against mobocracy, under whatsoever guise it may manifest its ugly self. And it is also the preacher's bounden duty to teach his people from the pulpit right thoughts, right principles, on this critical matter. For so long as this land is disgraced by numerous lynchings every year, and so long as the wider mob in our national life can cow statesmen, law-makers, and even courts betimes, so long the pulpit cannot escape the prophet's duty in the land.

4. Training to Keep a Clean Conscience. Acts 24:10-16.

V. 16. *En toutoh de autos askoh, aproskopon suneidehsin echein pros ton Theon kai tous anthropous diaphantos*. In this (situation) myself I train, an unoffending conscience to have towards (the) God and (the) men, always.

Of course every minister has preached on "Conscience," its imperial nature, its retributive power, its impersonation of Divine Justice itself. Of course every minister has grappled with the profound problem, as to how that Other Self, sitting inside and voicing judgment, ever came to be seated in there upon the moral throne. But these words of Paul offer a far more practical theme, viz., How to Keep a Clear Conscience? And his prescription is that of a spiritual athlete: Training! "I put myself into training," and I keep in training by severest exercise and never for a single day "break training." This is the way, the only way, to keep a healthy, vigorous, unblemished conscience towards God and towards men, and that unceasingly.

5. Not Disobedient to Heavenly Visions. Acts 26:19-32.

V. 19. *Hothen basileu Agrippa, ouk egenomehn apetihehs teh ouranioh optasia*. Whereupon, king Agrippa, not in any way did I become disobedient to the heaven-sent vision.

(Concluded on Page 234)



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

THANKSGIVING PRAYER

Our God and Father, our Redeemer and Friend; we bring thee today thanksgiving and requests; but no complaints. Thou hast ordered the world and our lives so well; only we are mostly too dull to see this—or we keep looking at the wrong things, things which do not concern us, instead of the entrancing things thou hast prepared to feast our eyes upon. What glory shines from thy sun! What refreshment bedews us in the rain! What music breathes in wind and wave and speech of loving friends! What stirring news we get from thee in the hurrying march of human events, in the inner whisperings of the Spirit, in messages from Jesus' lips, in tidings of gospel progress from every quarter! What joys of fellowship thou dost daily bestow—fellowship with choice comrades, with little children, with saved sinners and generous minds, and above all with thyself, through all the hurly-burly of the passing day and in the watches of the silent night! With what inspiring hopes dost thou sustain and cheer us; with what privilege of useful work dost thou allure our sluggish souls from apathy to ardor. Lord, thy world is full of thee. Open our minds wider to the rich meaning of life. Make more acute our perceptions of divine beauty, truth, righteousness, and the swelling tides of human advance under thy guiding hand. Make us sanely blind to blemishes, insensible to trivial pain, ashamed of drooping under short-lived sorrow, and all alive to the wealth of good and glory that enfolds us or awaits us just ahead. Lord, make us sure of right things, full of the best things, empty of all sin and bitterness, transfigured by thine indwelling. Whet and satisfy our appetite for the large and noble and cure us of our hankering after the poison of envy, hate, suspicion, doubt, fear, dislike. So fill us with thyself that we shall carry health on our lips, and distribute blessings as the sun sheds light and heat. Yea, extend thy reign until dark continents and dark hearts shall be no more; and use us mightily to this great end, and thy universal church with us.

THANKSGIVING PETITIONS

Our Father and God: "How manifold are thy works! In wisdom hast thou made them all." Nature around us with its thousand voices whispers thy name. Thou dost speak to us also through human life. We praise thee for the joys of fellowship, the arts of friendship, the charm of society, and still more for the blessed comradeship of thy church. Teach us to respond warmly to thy gracious and varied touch. Cure our spiritual

numbness. Put life into our paralyzed hands. Keep us from being idlers in thy house. Beget within us a generous enthusiasm for this thy Church, and make us sharers in its larger life. So prosper the broad work of thy kingdom that every one shall feel himself a vital part, and shall in some form become a channel of blessing and an agent of benefaction.

PASTORAL PRAYER

Eternal God, we would come to thee like children going home, eager, expectant and glad. Thou dost welcome us with all the bounties of thy grace. We bless thee if we have the hunger for spiritual communion. We thank thee if we have not been deadened by our contact with the world. But if the powers of our souls have been enfeebled, and we can only faintly apprehend the divine, wilt thou graciously strengthen us with the energies of thy Spirit, help us to break through the letter and the outer forms of worship that we may enter the secret place of the Most High. Forgive the sin which is the barrier in our fellowship. May we be delivered from the power of destructive guilt. Lead us into the joy of thy salvation. Endow us with the peace which passeth understanding and which the world can never give nor take away. Enlarge our sympathies so that our intercessions may embrace the world. Make us very sensitive to human suffering and sorrow. If it please thee, make us the ministers of consolation, and in speech and in deed may we heal the broken in heart. We would live in heavenly places in Christ Jesus, so that even while we walk through the valley of time we may breathe the air of eternity. We especially pray for those who find it hard to pray, those whose vision has become clouded and who have temporarily lost their hope. Restore to them thy kindly light, and even in this service may the day break and the shadows flee away. Amen.—*Rev. John Henry Jowett, D.D.*

AWAKENING PETITIONS

Father in heaven: Show us our sinfulness—us who think we are so good! Make us sorry over our own censoriousness, intolerance, ungentleness, and idleness. Make us ashamed of our empty hands and bloated comfortableness. Take away our false props. Make us uneasy over our own moral shabbiness and spiritual leanness. When we say spiteful things, or think mean thoughts of others, make these seem to us as odious as they seem to thee. Lord, wake us up! Make us real. Bring us so close to thyself that thy holiness shall

scorch, and thy love melt us. Show us how to pity others, whom now we blame. Flood our souls with love and compassion for our fellows; teach us to visit our hate on our own besotted pride and sluggishness and our intolerable severities to other people. So fill us with thyself that our lives shall be a message, breathing God, and pouring balm into needy hearts.

THANKSGIVING PRAYER

We thank thee, O God, for our daily bread. Thou hast ever provided for the needs of body and soul, and in times of difficulty and distress thou hast come to our aid with surprising deliverance. Above all we thank thee for the gift of thy Son and the blessings he has brought us. As he fed the multitude in the olden times with marvellous fare, so grant that he may feed much people today with the bread of Life. Help us also both in the home and in the sanctuary to eat of this heavenly manna. We are hungry and faint for the lack of it. We have looked for the satisfaction of our souls in the world, but we have found it a desert. Now we would have our true food in thy grace which Christ has brought to us. We remember the poor and needy before thee, and pray for their relief. May the Spirit of Christ in us and in all his people lead us to supply their wants. Teach us to follow his footsteps in the generosity of his deeds. Then we will leave all else in thy hands, beseeching thee to hear our prayers and pardon our sins in the name of Christ. Amen.

THANKSGIVING PRAYER

O God, our Father, it is a very rare gift that we desire of thee today. Out of thy treasury we would have thee give us a thing most precious, most beautiful and delightful—a spirit of gratitude in our hearts. Then we desire, too, the ability to express our gratitude to thee for all thy goodness and loving-kindness to us. The number of our blessings is too great for us to count them one by one, and our consciousness of many of them is too vague, but there are many which come to our minds.

We thank thee for all the blessings of home, for the love of parents, for the affection of brothers and sisters, for the beautiful devotion of the one whom we hold most dear, for the gift of children, for the kindness of friends. We thank thee for the bounties of the table, for the comforts and luxuries which make life richer and happier. We thank thee for the blessings of our community, its opportunities for work and service, for the wholesome pleasure and the culture of mind and soul which it affords, for the good people of whom it is composed—for everything fine and beautiful and good in our environment we give thee thanks. We thank thee for our country, its peace, its prosperity, its achievements, its resources, its democracy, its progressive spirit, its spirit of altruism. We thank thee for binding us together into the fellowship of the church. For all spiritual blessings we thank thee—for forgiveness of sins, the new birth, adoption as thy children, ideals of sacrifice and service, the hope of eternity and im-

mortality, for the achievement of nobler character and the assurance of higher attainment.

May all the blessings which make our lives so happy, so holy, and so hopeful be shed abroad unto all men everywhere. For Jesus' sake. Amen.

—Rev. M. K. W. Heicher, Ph.D.

INVOCATION PRAYER

May the influence of this service, O Lord, not be as narrow as this hour and the space between these walls. May it make a difference in our lives throughout all eternity. Extend it unto the uttermost parts of the earth. With these desires in our hearts we invoke the presence of thy Holy Spirit.

And grant, O Lord, thy Spirit's presence wherever the Gospel is preached today, wherever men may worship, that thy kingdom may come in the hearts of all men everywhere. Through Christ our Lord. Amen.—M. K. W. Heicher, Ph.D.

OFFERTORY PRAYERS

1. Our Father, we can not make thee rich with gifts of gold and silver. But we can enrich thy great heart by giving thee our hearts. And so, with this offering, we consecrate ourselves to thee anew, to be wholly thine. Bless our offering. We ask in Jesus' name. Amen.

2. Our Father, we thank thee for the privilege of sacrifice. We can not live unless we give. And teach us, Lord, to give as thou dost give, for thou dost give thyself with every gift. In Jesus' name. Amen.

3. Our Father, touch our hearts with thy great love, that our offering may become a token of our appreciation of all the good things thou dost shower upon us, for thy love never faileth. In Jesus' name. Amen.

PRACTICAL PETITIONS

Lord, nourish our souls abundantly with truth. Give us grace to listen. Let every distress work vital profit to us, every joy, every hour of peace and quiet. Lay on the flail when necessary. By pain and pleasure, by poignant sorrows, by our sharp disappointments, and by every surprise that greets us on our way, keep us alive and growing. Purge us of wilfulness. Drive us away from the selfish and poisonous sweets of solitary living. Fuse us in divine sympathy with our fellows. Lord Jesus, link us with thyself in the task of conveying blessing, rather than hoarding comfort.

(Immediately at the close of the sermon many ministers make a brief Commendatory Prayer. The following are examples.)

Seal with thy blessing now, O God, our worship here this day. Write thy holy truth upon our hearts and lives. Go with us when we leave this place and let thy Spirit dwell where we dwell. We ask in Jesus' name. Amen.

O thou who hast given thy Word as a lamp to our feet and a lamp to our path, dispose us meekly to receive it and enable us carefully to obey it, that being upheld and guided in thy ways we may walk in holiness and righteousness before thee all the days of our life, and finally come into thine everlasting kingdom, through Jesus Christ our Lord. Amen.

PASTOR AND THE YOUNG PEOPLE



BIBLE STORY FOR EVERY DAY NOVEMBER

Story of Peter—Continued

1. John 18:15-27. The Three-fold Denial.
2. John 21:15-25. The Three-fold Confession.
3. Acts 2:14-36. Peter at Pentecost.
4. Acts 2:37-47. Results of Peter's Sermon.
5. Acts 3:1-10. At the Gate Beautiful.
6. Acts 5:17-32. In and Out of Prison.
7. Acts 8:9-25. Peter and Simon.
8. Acts 9:36-43. Peter and Dorcas.
9. Acts 10:1-35. Peter and Cornelius.
10. Acts 11:1-18. Peter Tells His Story.
11. Acts 12:1-17. An Angel in Prison.
12. Acts 15:5-11. Peter's Effective Speech.
13. 2 Peter 1:12-18. In Remembrance.

Story of Paul

14. Acts 7:54-8:1. Saul Watching Stephen.
15. Acts 8:2-4; 1 Cor. 15:9. A Persecutor.
16. Acts 9:1-9. Going to Damascus.
17. Acts 9:10-22. Saul at Damascus.
18. Acts 9:23-31. The Persecutor Persecuted.
19. Acts 13:1-12. The First Missionary Party.
20. Acts 13:13-43. Sermon at Antioch.
21. Acts 13:44-52. Driven Out of the City.
22. Acts 14:8-18. Worshipped at Lystra.
23. Acts 14:19-28. Home Again.
24. Acts 15:36-41. Friends Separate.
25. Acts 16:1-8. Paul Chooses Timothy.
26. Acts 16:9-40. In Europe and in Prison.
27. Acts 17:16-34. Paul's Speech at Athens.
28. Acts 18:1-18. Success at Corinth.
29. Acts 19:8-41. Riot at Ephesus.
30. Acts 20:17-38. Farewell to the Ephesians.

OUR AIM

The pastor has several titles given to him, all suggestive of some phase of his contact with the people. However, some persons say, "But above all he is a preacher." Yes, though all preaching is not done in the pulpit. The pastor is expected to make short talks in the meetings of half-a-dozen different organizations of the church. Sometimes his advice is asked concerning home problems, or it maybe he can wisely suggest a thought or course of action bearing on the solution of home problems. In many ways and at many times the pastor may be the "minister"—the one who serves his people.

We are not putting homiletic material into these pages, but are trying to suggest games, plans, thoughts or stories that may be useful to the pastor in Young People's meetings, in Missionary or Mothers' meetings, in Sunday School

or Boy Scout gatherings, or sometimes in private conversation.

Often the pastor can give needed advice upon the matter of desirable books, to read and to buy, especially for children and youth. This issue of *The Expositor* deals with this subject.

We are not making speeches here but furnishing material for talks. We would be glad to hear from pastors who have tried any of these plans, or from those who have something different to suggest.

* * *

The first Sunday in November is the World's Temperance Sunday in the International Sunday School Lessons. This month is an appropriate time to instruct the youth, not only in temperance, but also in the requirements of Christian citizenship, in the demands of true loyalty and patriotism. The October *Expositor* has some suggestive facts and opinions upon prohibition—pages 84, 90, 114, 118, 120.

HOW ONE PASTOR INTERESTS HIS YOUNG PEOPLE

Every person, as well as every group of persons, has certain characteristics which must be considered in working with that person or group. This is strikingly true of young people. Three traits of especial importance in enlisting their interest in the church are:

1. The social instinct. The desire to be in each other's company, to get together in groups, the craving for "a good time."

2. The ambition to be of service in the world. The wish to count for something in life. The appeal of the heroic.

3. An instinctive sense of right and duty, a high ideal of life and conduct and a severely critical attitude toward failure in others.

Put concretely, a worker with youth will hold social gatherings with a definite motive in each. He will create a cultural organization, as an orchestra, chorus or club. He will organize a Christian Endeavor or other Young People's religious organization. he will present constantly high ideals of conduct, the call of the world for workers and the power of the Christian life.

How this works out in practice we report from one parish. Ours is a typical western community seven miles from town. Beginning in September the first year, socials were held with the young folks each Saturday evening. At these gatherings special chorus-music was prepared for Thanksgiving, Christmas and Easter. An hour was spent

each evening in parlor and lawn games. The attendance at these meetings was 20 to 40, averaging 25, which is half the number of young people in the township.

Early in the season an orchestra was organized. This affords social and recreational activity as well as cultural opportunity of a high order. The organization is considered by all a decided asset to the community.

The service-ambition was given direction by organizing a young people's department of the church with a full corps of officers and committees. Each member was given a definite task. Programs were carried out regularly on Sunday evenings.

The Sunday evening sermons were adapted to youth. Ideals of life, the appeal of the world for strong manhood and womanhood, the beauty and power of the Christian life, our responsibility to our neighbors, etc., were constantly stressed.

All of these activities were carried on simultaneously.

The second year opened with an evangelistic campaign. In this over half of the young people of the community became Christians and entered actively into the work of the church. The methods used with the young people gripped the entire community, as is evident from the fact that the active working body of the church grew from 29 to 94 members during the revival.

The program for the second year followed the general lines above named with such adaptations as were called for by the increased number of active Christians.

We believe that wherever, under enthusiastic and sympathetic leadership, the church directs the activities of her youth, there will be a ready response.—*Rev. Earl E. Eshelman, Red Cloud, Nebraska.*

BUILDING UP THE ADULT BIBLE CLASS

The first requisite is to feel the need of such a class. Many churches have not, as yet, felt their lack with sufficient force to set them to work energetically.

The second necessity is to feel sure that it can be done, that there will be no such word as fail. But the task calls for incessant work. Every man on the street, every woman in the home who is not in Sunday School, is legitimate material. In one school where two large classes were built up, the Men's Class began, where all men's classes should begin, with the official membership of the church. The Women's Class found its first recruits in the Aid Society. These can and should form the nucleus for a big class and should be loyal supporters and advocates of the class at all times.

One class took for its motto "If they can do it, we can do it." What others had done became an inspiration, and they set out to duplicate, or to improve upon it. There was call to battle in that motto and right valiantly did the men respond. The women said, "If the men can do it, we will do it a little better"—and they did. In eight months one class of four persons had grown to two classes of more than a hundred members each. But they

felt the need and believed it could be met and worked to realize their dreams. When the official members had pledged themselves to unite with such a class and work for its up-building, names of the men of the church, the parents of the younger Sunday School pupils, who were not church members, and men about town who had no Sunday School affiliation were listed. These were assigned to members of the class. Each man was instructed to bring in his man the next Sunday, or report the reason for failure. The women worked on the same plan. As the classes grew an occasional banquet was given, or a social held.

A Bible Class should stick close to its original purpose—the building up of a large membership of adults united for Bible study, because one great present need is that men and women shall know the Word of God.

To build up such a class, the teaching must be practical, helpful, instructive and interesting. Men demand something worth while, not mere entertainment. These men from the store, office, mill, farm, are hungry for the Word of life. This is just as true of the women from the home, or from the busy commercial world in which they now have so large a place. No eleventh-hour preparation for teaching will satisfy such a class. The great mass of lesson information which is available must be digested, boiled down, aptly illustrated, and the truths most needed by the members pressed home to mind and heart. In adult classes there is often an inexcusable weakness at this point. When teaching fifty to a hundred men, I have felt that I had a right to go before them only when prepared to the very best of my ability.

Some of the following plans have been carried out by classes I have known and have proved helpful:

The class was kept constantly before the people through reports in the daily press. The Sunday School was advertised every week in the Friday and Saturday issues of the daily papers. It paid.

Our men occasionally met down town and marched through the streets to the church. They followed a deceased member to the cemetery, as lodges usually do. When a member of the women's class lay dying, she asked that the class follow her to the grave and that the teacher, the minister's wife, conduct the service. These things, unusual for Sunday School classes, helped to attract attention to, and create enthusiasm for, the classes.

The men used a unique invitation card on which was this inscription, "Everybody goes to Sunday School at our house but father, and a hundred men of the Century class are after him. They will get him too."

All these things made the people of the city talk about the class and it grew. The men and the women contested eagerly for the larger attendance and the entire school anxiously awaited the secretary's report to find which were in the lead that Sunday.

The building up of a large adult membership develops a remarkable class spirit. Men and women are proud of their class affiliation, as people are of a lodge membership.

Adult classes should be built from church membership at the beginning. But they should not be content to stop there. Half the men who have been members of my classes were not Christians when they joined. Scores of them did become members of the church. A man who had been a boozier and a bar-tender, an infidel, came. Soon he and his wife joined the church. He moved to another town, but soon came back that he might have the fellowship and the help the church and class could give him in winning his spiritual battle. A woman who "had too much to do" was persuaded to come. She was, ere long, a faithful member. Within the year she and her daughter united with the church. She led about forty persons to attend the Sunday School and nearly a dozen became Christians through her influence. She has been a great soul-winner ever since.

The Adult Bible Class puts responsibility on the members. They become workers for the class. They try to win souls for Christ. People who have been tongue-tied on religion find themselves working earnestly for all the class objects. It thus puts into the minister's hands a great force of helpers, enthusiastic and ready.

It is not easy to tell how to undertake all the things adult classes can do. Work, prayer, the reading of all literature that deals with the subject, the firing of hearts by the story of what others have done, all count for much. Be enthusiastic and wise in the adaptation of plans. Use only those which promise success and seem suited to your field. With such a spirit and willingness to work great adult classes can be built up anywhere. *Rev. William Grant Smith, Delphi, Ind.*

A Story to Tell

The Red and Yellow Leaves
A Story for the Little Folks

The green leaves had covered the trees all summer. They had not only made the trees beautiful, but had sheltered the birds from the rain, and protected the cows and sometimes boys and girls from the hot sun.

When the cool days of autumn came the leaves changed their dress of soft green for gold and scarlet and brown colors. How gay they looked in the bright October sunshine!

Soon the wind grew stronger and rougher. They pulled the leaves from the branches and tossed them high in the air. As they floated through the air and then slowly settled down to the ground, the leaves said to each other, "Now, all is over, we are of no more use to the world."

But the new leaf buds, tiny brown knobs on the twigs where the leaves had been, called to the floating leaves, "Well, you have been of use to us by going away. If you hadn't gone we should have been uncomfortable all winter with your stems pressing on our heads. Now we can sleep comfortably and grow a little to be ready for spring."

But the leaves as they dropped to the ground said, "Anyway no one wants us down here in the road."

Just then the children came along going to school, and they shouted, "What beautiful red and yellow leaves! We have been waiting for you!" As they picked up the bright leaves, one little girl said, "Let us make wreaths to wear when we play!" Another answered, "Yes, and let's carry some to the school for teacher to put on the wall over the blackboard." So those leaves found a place and a task in the world.

Other leaves were blown on across the road and over into the field. They mourned as they fell, "We are not needed here in the field."

But a little later the farmer came along and looked over into the field. "Here are the leaves," said he, "just what my seeds and roots need to keep them warm during the cold winter. These leaves will help my field to grow a good crop."

Then the winds became gales, which tore the last leaves from the trees and sent them sailing off through the air until they fell to the ground round the trunks of the forest trees.

-And these leaves sighed, "We are of no use. No one needs us here."

But they soon found that they had been watched for. The violets and spring beauties and other wild flowers wanted a covering of leaves to keep them warm until spring came. The squirrel gathered leaves to line his nest high up in the old oak. But the most of the leaves lay on the ground in the woods, making a soft, spongy covering that held the water from the rain and the melting snow so that it kept the brooks and the wells full all the year.

So the leaves found everywhere a task awaiting them, something that they could do to be of use in the world. And so may boys and girls help to make the world better.

—Retold from a story by Caroline Sherwin Bailey.

THE COUNTRY OF BOOKS

This workaday world is so trying at times,

Folks chatter and squabble like rooks!

So the wise flee away to the best of all climes

Which you enter through History, Memoirs, or Rhymes,

That most wonderful Country of Books.

And griefs are forgotten. You go on a tour

More wondrous than any of "Cook's:"

It costs you but little—your welcome is sure—

Your spirits revive in the atmosphere pure

Of the Wonderful City of Books.

Your friends rally round you. You shake by the hand

Philosophers, soldiers and spooks!

Adventurers, heroes, and all the bright band

Of poets and sages are yours to command

In that wonderful Country of Books.

New heights are explored; and new banners unfurled;

New joys are found in all sorts of nooks—

From the work-weary brain misgivings are hurled—

You come back refreshed to this workaday world
From that wonderful Country of Books.

—John O'London's Weekly

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D.,

The Essence of Happiness

John 15:11. Chauncey M. Depew, one of the greatest citizens of the United States from any standpoint, then over ninety years old, gave this Christian testimony last Christmas time:

"In the whole 1900 years since Christ's teaching began, first by himself and then by his disciples and then by the organized church, never has there been a time when his teachings and spirit were so thoroughly understood and appreciated as now, this Christmas, 1924.

"The essence of happiness in this world and salvation in the next is to live in Christ, to absorb his spirit, his love, his all-embracing humanity."

The Nitrogen of the Spiritual World

Acts 6:3. "The world is turning to nitrogen as the heart of explosives and the mainstay of the food supply," Dr. J. M. Braham of the United States Fixed Nitrogen Laboratory, Washington, declares in a report on developments in the nitrogen problem prepared for the American Chemical Society. A cut in cost is also forecast.

"All the leading nations," says Dr. Braham, "have organized intensive research in this field, which has undergone enormous expansion since the outbreak of the World War. Germany, it is disclosed, today has a commanding lead in production, but in the next decade the United States, it is predicted, will make an enormous advance.

"The problem of meeting the rapidly increasing demand for nitrogen in combined form is now engaging the attention of all the important and progressive countries.

"The reason for this is that nitrogen is not only the heart of explosives, and hence of prime military importance, but it is also the key element in the fertilization of crops and consequently of utmost importance in meeting the food requirements of the world."

The presence of the Holy Spirit in the hearts of men and women furnishes both the explosive power and the fertilizing power for the success of the Christian Church.

The Jelly Fish Man a Peril

Prov. 24:31-34. J. L. Harbour writes that the fact that schools of jellyfishes are migrating to the North Sea may mean that the popular dishes of finnan haddie and kippered herring will no longer be common on American tables. Ordinarily the migration of schools of fishes would have little effect upon the tables of the American public, especially when taking place so far away as the North Sea, but the possibilities of this present marine "moving day" may include a loss of millions of dollars to the fisher folk of eight countries

and consequent deprivations to epicures in this country.

For these familiar marine animals, known popularly as the jellyfish or the sea nettle, are making the haddock and herring their food and are destroying not only the fish, but their eggs as well. Furthermore, these creatures themselves serve absolutely no good purpose, either as food for man or fish or as fertilizer.

That is just the way with the jelly-fish man. He is a peril to the community. It is of the greatest importance to cultivate pep and purpose in growing children.

Loyalty to One's Own People

2 Kings 4:13. Last year Miss Ruth Muskrat, a Cherokee Indian girl, now a student at Mt. Holyoke College, went to Washington to have a personal interview with President Coolidge on behalf of her race. She wore a beautiful buckskin Indian costume made for her by the women of her tribe and she took with her for the President a book entitled "The Red Man in the United States." This book had a cover woven of beads by the Cherokee Indian women. President Coolidge invited Miss Muskrat to dine with him and Mrs. Coolidge and was profoundly impressed by the plea she made for her race.

When I read the story of this educated Indian girl's loyalty to her own race I thought of that wise Shunammite women who declined Elisha's offer to introduce her at the king's court.

Mother Love

2 Sam. 21:10. During a forest fire on one of the government forest reserves a ranger came upon a bear cub with severely burnt feet and body. The youngster was whimpering painfully, and so the forester put it into his automobile and made it fast with a rope. When he started on his way, however, he discovered that the mother bear had appeared and was following in hot pursuit! Moreover, since the road ran uphill, she was gaining!

The ranger decided to throw the cub overboard, his attempts to untie the knots were futile. He glanced back; the mother bear was close behind. And just then with a mighty effort she threw herself upon the back of the car, while the forester dived over the side. He regained his feet in time to see the automobile continuing its journey with a happy family reunited. Later he found it at the side of the road. Everything was intact except the side of the seat to which the cub had been tied; the old bear had torn it out to release her offspring.

There is nothing human so irresistible or so un-

selfish as mother love. When I read the story of this mother bear I thought of Rizpah.

Being Like Jesus

1 Pet. 2:21. A greatly beloved medical missionary was Dr. Fred Douglas Shepard, of Aintab, Asia Minor. His magnificent courage and undying zeal enable him to accomplish an enormous and varied work for suffering humanity. "I have never seen Jesus," once said a poor Armenian, "but I have seen Dr. Shepard."

That was the next thing to seeing Jesus. Let us strive to so live that men and women will talk about us in that way.

The Blessing of a Full Mind

Job 38:26. "Not all the ill effects of drought are due to forest depletion. But there is scarcely a locality that suffers from such drought that cannot trace back and find that forest devastation has had something important to do with it," says a statement from the New York State College of Forestry.

"It is not difficult to find dry river and creek beds in localities where the streams ran bank-full the year around before the forests were removed from the watersheds. The removal of the forests and failure to replace them results in the waste of the water supply." Instead of soaking into the sponge-like reservoir of the forest floor which holds and retards the flow of water, rain runs off quickly and when the dry season comes there is no reserve water in the ground to be gradually let out, because nature's storage reservoir has been destroyed."

Just what that "sponge-like reservoir" is in the forest to hold back moisture against times of drought, a full mind stored with gathered wisdom from reading and study is in times of stress and demand for good judgment. What will be the effect of exchanging the long evenings given to reading for the nightly movie is a serious problem

for consideration in our time. A jazz mind is more dangerous than even a denuded hillside.

The Power of the Sun

Psa. 104:20. At the time of the last total eclipse of the sun at New York the Associated Press carried this news note:

"Deer in the open at the Bronx Zoo tumbled over one another in terror during the darkness of the eclipse. The great Arctic owl hooted and flew about. The heavy-weight alligator bellowed as at night. The chattering monkeys were awed and quiet for the first time in the history of the zoo. Song birds from all parts of the world dipped their heads under their wings and slept."

Such was the effect of the disappearance of the sun. When man by his own evil deeds loses the merciful face of the Sun of Righteousness, a similar panic overtakes him mentally and spiritually.

Preparing Soil for Noble Growths

-Gal. 5:22-23. At a great conference of men interested in the future of our American forests held in Chicago, Professor Henry C. Cowles of the University of Chicago told the conference that research had disclosed that certain trees would not grow originally on certain lands but that these same trees would flourish on this same land after other kinds of trees had grown on it.

"We find," he said, "that the first trees to grow on sandy ground are the cottonwoods and that it is only after the cottonwoods that pine will grow there. The general trend in this line is first the cottonwoods, then the pine, then the oak, then the maple and birch."

It is like that in preparing both mental and spiritual soil for noble growths. A great man, one of the greatest intellectually, told me he did not dream he had a mind worth educating until he became a Christian. But the Spirit of God tilled his mental as well as spiritual soil to produce great and worthy results.

Illustrations From The Classics

REV. GEORGE MACADAM, D. D.

Blessings of Peace

Matt. 5:9. The early Greeks had a very clear discernment of the waste and extravagance of war and the horrors and destitution which follow it. This is seen in their detestation of Ares, their professional war-god, and the ridicule which their poets vent upon him. But it has an especially fine expression in the fact that they made Eirene, the happy, joyous goddess of peace, to become the mother of Pluto, their god of wealth. This is their way of saying to all posterity that only in tranquil, peaceful times do prosperity and riches come to abide with men. The Romans express the same thought in their figure of Pax whom they worshipped and represented on their coinage as a youthful woman holding in her left arm the cornucopia or Horn of Plenty and in her right an olive branch. Dean Inge, a recent visitor to America from England, congratulated this country upon the fact that our wealth could be turned to the exploitation of our immense resources

while Europe must spend the most of its income in supporting great war machines. And yet there are those who would turn our Armistice Day for the celebration of peace into a gesture of war.

The Doubtful Glory of War

Eccl. 9:18. Cassandra, sister of the Trojan hero, Hector, is made by Euripedes to chant the possible glory of war:

"War then, the man whom prudence rules, will shun;

But if its flames are kindled, no mean crown
He wins who bravely for his country dies."

It is easy to miss the real emphasis of the poet unless we remember that Cassandra was an insane character and was driven so by the sorrows and agonies which war had brought to Troy and her own family. It is an insane act to sing the glories of war. There is but the one she has mentioned, and that is to die for a country—for which one should live. No real patriot will hesitate to die

for his country if needs arise, but he will say with this stricken woman, "War then, the man whom prudence rules will shun."

The Companion of War

Isa. 42:13. The Greek poets most consistently teach that Ares, the god of war, while much beloved by Aphrodite, the goddess of sensuous, physical beauty, was despised by Pallas-Athene, the goddess of wisdom. They made him to have but one constant attendant and agent—Eris the goddess of Discord. She was a terrible figure. According to Hesiod she was the offspring of Night and had herself a brood of horrible children. Homer pictured her as small and insignificant, to teach men that very trivial deeds are often the cause of terrible quarrels which may eventually lead to war. She was pictured as delighting in and inciting to all the fearful sights and sounds of warfare and to have especial pleasure in the pain and distress of the wounded and dying; often in a kind of malevolent glee driving her chariot and horses of war over their bodies. When every other god, tired of the slaughter and bloodshed, had left the battlefield Eris would be found gloating over all the miseries and destruction war had caused. She it was whose "apple of discord" threw the gods into a bitter contest and which among the mortals caused the Trojan war which nearly depopulated Greece of men and destroyed the finest city of antiquity. How horribly she contrasts with those of whom Jesus said, "Blessed are the peacemakers, for they shall be called the children of God."

The Vanity of Physical Beauty

Prov. 31:30. Aphrodite, who among the early Greeks was the goddess of physical beauty, was said to be the daughter of "celestial spirit" and "plentitude of matter." She was born in and named after the sea-foam whose characteristics she seemed to possess. The Greeks sought thus to express their sense of the transitoriness of a beauty which was merely physical. In all the figures possible perhaps none comes so close to the truth as this one of the sea-foam. What they so clearly discerned has been expressed in the stanza of an old poem:

"Beauty is but a vain and doubtful good;
A shining gloss that fadeth suddenly;
A flower that dies when first it opens to bud;
A brittle glass that's broken presently;
A doubtful good, a gloss, a glass, a flower,
Lost, faded, broken, dead within the hour."

The Farewell of a Soldier

1 Sam. 17:22. This Armistice Day will bring to many a mother again the thought of the tremendous price we paid for peace. Perhaps will come again a renewed determination concerning war that "It must not be again! It must not be again!" The burdens of war have always fallen heaviest upon womankind but it must be remembered that not the least of the soldier's hardships is his leaving them in loneliness and despair. Homer makes the wife of Hector, the Trojan hero, as she helps him on with his armor, to say:

"In pity keep within the fortress here,
Nor make thy child an orphan and thy wife a widow."

Then answered Hector, great in war, "All this I bear in mind, dear wife; but I should stand Ashamed before the men and long-robed dames Of Troy, were I to keep aloof and shun The conflict, coward-like."

The great artist Maignan has painted Hector the type of the true soldier of all ages as, driving away in his chariot, he throws the parting kiss to Andromache and his infant son and goes forth to his death.

Wine-Drinking and Lust

Prov. 23:31. As long ago as the age of Euripedes the subtle and dangerous connection between wine-drinking and lawless carousal was discovered. In his drama *The Bacchanals*, the poet makes King Pentheus to say of its evil in his day: "I have been absent from this land and hear Of strange and evil doings in the city. Our women all have left their homes, to join These fabled mysteries. On the shadowy rocks Frequent they sit, this god of yesterday, Dionysus, whoso'er he be, with revels Dishonorable, honoring. In the midst Stand the crowned goblets; and each stealing forth, This way and that creeps to a lawless bed; In pretext holy, sacrificing Maenads, But serving Aphrodite more than Bacchus. . . . For where 'mong women The grape's sweet poison mingles with the feast, Naught holy may we augur of the worship."

The God of Business

Matt. 7:12. The development of business reveals a moral evolution as significant as that of any other phase of its progress. Shortly after men began to trade and traffic in the utilities of primitive life, the most civilized of ancient peoples, the Greeks, conceived that they must have in the list of their deities a god of business. They created Hermes and putting wings upon his feet made him the messenger of the gods, a sort of divine go-between among mortals and the gods. It was their thought too that a smooth address, a glib tongue and an easy flow of words were also necessary, and so they made him their god of oratory, and since he must charm and persuade men they gave him a subordinate place as a god of music. They made him adroit, quick-witted and unscrupulous in the use of little tricks and shrewd expedients for driving bargains and the momentum of the thought finally made the "clever young god" a trickster and cheat which ripened into the conception that he was the patron of liars. It inevitably followed that pilfering and theft must have divine sanction and so they pictured him as a thief and the protectors of thieves. For long centuries commerce and business have been ranged on the rule of expediency and self-interest instead of the laws of justice and righteousness. But there is a new god of Business in the world today whose golden rule is gradually replacing the pagan rule of Hermes.

Added Illustrations

"Making the Grade"

Phil. 4:16. In the early days of the auto it was common to see cars stalled part way up steep hills. They were able to make the easy grades, but not so the hard and steep ones.

Most of us are like those cars. Occasionally, if not often, we find ourselves at the foot of the steepest part of some grade, and no courage to go on!

There is no common cause for this failure of our spirits. In the case of some, hard and inspiring work may be the cause. In others, sickness, or age, or disappointment, or trying circumstances. We hesitate before the steep part of the grade for various reasons.

But there is a common remedy for this hesitation. What all of us need is a religious faith. "I can do all things through Christ, which strengtheneth me."

Sin Defeats Itself

Rom. 6:23. A blind man hid his savings in a hollow tree. A thief watched him and took the money. Later the blind man, discovering his loss, became his own detective. Recalling a shiftless neighbor who was idle, but spent money freely, he called on the man and said: "My friend, I wish to ask your advice, for you know the world. I have hidden half of my savings in a safe place. Would you advise me to put it in two places?"

"By all means put it all together," answered the man, seeing his opportunity to double his stealings. "I shall do as you say this very night," said the blind man. The thief, to avoid arousing suspicion, immediately took back the money he had stolen, planning thus to get all. Later the blind man went to the tree, secured his savings, and left a paper saying: "Now go and hang yourself, robber."

A Striking Clock

Mark 16:15. "Your clock seems to be on a strike," I remarked to the attendant at the desk in a telephone office. I had looked up to note the time and saw the clock was not running. "Yes it is on a strike," the young woman replied; and added, with some feeling, "I don't like to have it that way. I don't like to have a thing stopped that ought to be running!"

Her indictment of the striking clock intensified my own perception of the incongruity of the tickless timepiece, "a thing stopped that ought to be running." The strike was a sin against the very nature of the clock. Her protest was the inevitable outcry of Kosmos against Chaos, of Life against Death, of fidelity against treachery: "I don't like to have it that way."

I came away thinking of other things stopped that ought to be running. I thought of the Church of Christ, halted and inert and forgetful of its Lord's Great Commission. I thought of the many churches whose chief aim appears to be "to keep up the services," when they are appointed to carry light and love and life throughout their communities. I thought of those dumb followers of Jesus who never tell anything about him, as uncommunicative as the clock with motionless hands. I thought of the missionary stations in heathen

lands hampered or abandoned for lack of funds from the home churches. I thought of the huge stacks of Bibles and Testaments shelved and waiting for the means of releasing and broadcasting the Word of God. And, finally, I thought of Him whose Body the Church is, and of his own disappointment at our stagnation. I almost thought I heard him say of his blood-bought Church, with sorrow in his words: "Yes, it is on a strike. I don't like to have it that way. I don't like to have anything stopped that ought to be running."

—Rev. George Burlingame.

The Master Finishes the Work

One of the great artists whose students wrought in a great studio, visited it occasionally to give instructions and make suggestions. One young man had formed the conception of a great picture but was unable to complete it to his satisfaction. One evening he left his picture and went to his lodging discouraged. That night the master came. His eyes fell upon the incomplete work. He appreciated the conception of the artist's mind and realized the attempts and failure of the student. He picked up the brush and in a short time the work was done. In the morning the student returned and was amazed to find that the picture was finished. But only for a moment did he question and then he said, "Oh! the master has come! The master has come! The work is complete."

Man begins many things but finishes nothing. When our Master comes, the work will be finished, the broken ends will be re-united and we shall see not "through the glass darkly" but "face to face."

The Folly of "Time Enough"

2 Cor. 6:2. In December, 1901, a freight train was working its way westward from Chicago on the Illinois Central Railway. It was a bitter cold night, the thermometer ranging between 20 and 30 below zero. It was in the days when there were very few night operators in the small stations along the line. As a result there would be long distances with no orders from the dispatcher. A passenger train a number of hours late was coming east. The freight crew were given the time of the passenger and ordered to take a siding somewhere along the line where they thought necessary and wait for the other train to meet them. It was customary for the conductor to wave his signals from the caboose to the engineer as they would be going around some curve.

The train was drawing near to Irene and to the time when the passenger train must be met. The conductor must have thought of the cold and dreary waiting at the siding, and estimated that he had time enough yet to make the switch at Perryville, next station beyond Irene. He waved his lantern to the man at the front to keep on going. But there was not "time enough yet." The two trains met in head-on collision within two miles of Perryville at a curve in a cut. Fourteen lives were dashed into eternity.

Many people are treating the matter of salvation in the same manner. They believe they have "time enough." But death meets many unaware.

—Rev. O. H. Bloomster.

THE HOMILETIC YEAR—November

Armistice Day Thanksgiving Day

Armistice Day

Throughout the churches of the nation there seems to exist an inarticulate consciousness that with the approach of Armistice Day something ought to be done to promote world peace. But what? And who is going to do that something? It might be well if all ministers would take pains to help their people to see that we can never abolish war by mere denunciation, or bring an era of peace by depending upon some annual rally or the establishment of peace organizations. What must be done is to supplant the will-to-war by the will-to-peace. In other words, the principal task is to change the minds and hearts of the people. This is the very kind of task for which the church has been brought into being. It is the kind of task in which every earnest Christian may have a part. The mistake we are prone to make is to think that such an undertaking is so stupendous that we, as individuals, can do nothing whatever but wait for some mighty "movement." Yet there is no movement so mighty as the impact of heart upon heart, conscience upon conscience. If we just bring ourselves really to believe that the right way to settle any misunderstanding is the peaceful Christian way instead of the old way of war by which it was sought to force an opponent to bend to one's will, then that faith will spread to others and we will be extending the peace spirit—upon the spread of which depends the cessation of war.

SUGGESTIVE TEXTS AND THEMES

Promises of Peace: *Psa.* 29:11; *Prov.* 3:17; *Isa.* 26:3; *Isa.* 54:13.

The Duty of Living Peace: *Mark* 9:50.

Peace on Earth: *Luke* 2:8-13.

Peace among Nations: *Isa* 2:4

The Reign of Peace: *Rev.* 21:1-8.

Seek Peace and Pursue It: *1 Pet.* 3:8-16.

The Peace of God: *Phil.* 4:1-17.

War Forbidden: "Thus saith the Lord, Ye shall not go up, nor fight against your brethren." *2 Chron.* 11:4.

War Averted: *Joshua* 22:11-34.

God Uses War as a Judgment: *Lev.* 26:17.

War Repugnant to God: *1 Chron.* 22:8.

Evils of War: *2 Sam.* 2:26.

War to Cease: *Psalms* 46:9.

The Higher Heroism: *Micah* 4:3.

A DEPARTMENT OF PEACE

It has been urged repeatedly that our Government might well establish as an offset to our Departments of the War and of the Navy a Department of Peace, whose duty would be to cultivate the friendship of other countries and make them acquainted with our people and their ideals. If such a department were given each year the cost of only one battleship, it would save to the country

in the end vast expenditures and perhaps millions of lives. Such a department would provide for the visits of prominent men to other lands, and of the leaders of other countries to our shores. It would circulate literature making for world friendship, and would become a great power for world peace.

CHRIST OF THE ANDES

Away up in the Andes Mountains on the boundary line between Argentine and Chili stands a statue of the Christ. It was made from old melted cannon and was erected at the conclusion of what is hoped to be a lasting peace between the two nations. The inscription on it reads:

"Sooner shall these mountains crumble into dust than the people of Argentine and Chili break the peace which they have sworn at the feet of Christ the Redeemer."

* * *

"Christ of the Andes," Christ of Everywhere,
Great lover of the hills, the open air,
And patient lover of impatient men
Who blindly strive and sin and strive again.
Thou living Word, larger than any creed,
Thou Love Divine, uttered in human need—
Oh, teach the world, warring and wandering still,
The way of Peace, the footpath of Good Will!

—Van Dyke.

HOW END WAR?

We cannot end war by wishing that men would not fight. Nearly every one wishes that there may never be another war. But wishes avail nothing. Nearly everybody wished that there should be no more war in 1914, but the war came. Unless we do more than wish, another war will come. You cannot cast out demons by wishing. Too many Christians are content to do nothing but entertain good wishes.—*Rev. Charles E. Jefferson, D.D.*

TURN WARSHIPS INTO COLLEGES

A modern battleship costs \$12,000,000. It lasts for twenty years at most, and during that time its upkeep costs \$16,000,000, or \$28,000,000 in all.

A first-class battleship costs as much as all the hundred buildings of Harvard University.

PEACE AND GOOD WILL

"On earth peace, good will toward men," sang the angels at the time of Christ's coming. Peace is associated with good will as cause and effect are related. The reason there is no peace in the world today is that ill will prevails to such a large extent. Jealousy and hatred must be gotten out of human hearts. They are the true sources of warfare, and there can be no peace until men come to love one another, and look upon one another in

a spirit of good will. Where love reigns, there is no thought of doing an injury, of taking an advantage, of trying to get something another possesses. Love rather expresses itself in a Spirit of helpfulness, and that is one thing that enters into Christ's peace program. There is one sure road to peace, and that road is righteousness.—*Religious Telescope*.

HOW CAN WE END WAR?

1. We can not end war by hating it and calling it hard names. We all do that. Millions do that. But what good is accomplished? We have exhausted our stock of vituperative adjectives on war, but war does not mind what we call it.

2. We cannot end war by appealing to fear. That has been tried many times. They used to tell us that science would make the instruments of war so terrible that men would refuse to fight. That is not so. You cannot take off the wheels of the chariot of Mars by fear. Man is an animal that cannot be scared.

3. We cannot end war by appealing to prudence. Norman Angell did that in several excellent books. He proved that in a great European war all the nations would be losers, and that no one of them could gain. What he said was true, but it did not prevent the war. Nations will fight when they want to fight, whether they gain anything or not.

4. We cannot end war by passing resolutions. If resolutions could end war, it would have been ended long ago. Nothing is much easier than passing resolutions. Good people can do that with delightful alacrity and spontaneous enthusiasm. The years preceding the World War were filled with conferences and conventions and big meetings all of which passed resolutions, but alas! all the resolutions were burned up like flax in the fire of the guns.

5. Strange to say, we cannot put an end to war by prayer. More things are wrought by prayer than this world dreams of, but there are many things which prayer cannot accomplish. For instance, it will not raise potatoes. To raise potatoes, a man must work. It will not keep a man who steps over the edge of a precipice from being hurt. We are living in a universe governed according to law, and those laws cannot be suspended or bent by prayer. It is foolish to pray in one way and act in another way.

There is no way to abolish war except by long-continued and arduous work, and by sacrifice and love.—*Rev. Charles E. Jefferson, D.D.*

HOW WARS START

The Paris correspondent of the London *Daily Telegraph* sent his paper the following story: When the Sultan of Turkey gave orders for army mobilization, he sent to the Czar of Bulgaria a sack of millet with the following letter: "Ferdinand Effendi: Mobilize if you like, but be assured that there are as many soldiers in Turkey as there are grains of millet in this sack. Now, if you wish, declare war." The Czar's reply was in kind. He sent a very much smaller sack, filled with tiny grains of a most virulent red pepper of the country. With it went the following dedication: "Dear

Mister Sultan: The Bulgarians are not numerous it is true, but be assured that to stick your nose in their affairs is like sticking it into our national condiment. Try it and see; they'll sting you so sharply that the whole of Asia will not be able to save you." There may be reason to doubt the truth of the incident as recorded, but it indicates how wars start and the spirit that starts them.

GREAT WARRIORS' IDEAS OF WAR

Napoleon said at St. Helena, "The more I study the world, the more I am convinced of the inability of brute force to create anything durable." (What a pity he could not have seen this before Austerlitz and Jena and Moscow!) The Duke of Wellington wrote to Lord Shaftsbury, "War is a most detestable thing. If you had seen but one day of war, you would pray God that you might never see another." George Washington said, "My first wish is to see this plague to mankind banished from the earth."

TRIVIAL CAUSES OF WAR

War is often caused by mere trifles. It is said that a certain petty king of ancient times once sent to another king saying: "Send me a blue pig with a black tail or else—" The other king replied, "I have not such a pig, and if I had—" After the war was over and the two kings had made a treaty of peace, one said to the other, "What did you mean by saying to me to send you a blue pig with a black tail or else—?" "Why," replied the first king, "I meant with a black tail or else some other color! But what did you mean by saying 'I have no such pig and if I had—?'" "Why, I meant by that, if I had I should have sent it!"

Now it is a fact that whole countries have been stirred up over just such foolish misunderstandings as that. It is a fact that even as late as 1855 we had the Crimean war begun over so foolish a trifle as the repairing of the roof of the Church of the Holy Sepulcher in Jerusalem.

CURES FOR WAR

Some think that the causes of wars may be removed by opening the doors of commerce to all people on equal terms and giving to all nations fair opportunity for expansion. The great difficulty here is to prevent the swamping of nations with a high standard of living by the cheaply-made goods and the low-priced labor of nations with a low standard of living. Another remedy is disarmament, but this can proceed only as fast as the hearts of the nations are converted to peaceful ideals. One unscrupulous and powerful nation, that either openly or secretly makes preparations for war, by drilling large bodies of men and building many ships for the sea or air, to say nothing of manufacturing gas-bombs and other devilish instruments of death, can force all the other nations to take similar measures in self-defense. A third remedy is the abolition of secret diplomacy. This also depends on the conversion of nations to peace ideals, since the very fact that treaties of alliance can be formed in secret and kept secret till the time for the outbreak of war arrives, makes

it uncertain whether secret diplomacy is dead or not and gives a tremendous advantage to an unscrupulous nation.

Thanksgiving Day

SUGGESTIVE TEXTS AND THEMES

Thanksgiving and Courage: "When Paul saw he thanked God and took courage." Acts 28:15.

The Full Table of the Year: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Psalms 107:8.

The Eternal Praise Service: Rev. 5:8-14.

The National Doxology: "Oh, praise the Lord all ye nations." Psalms 117:1, 2.

Songs of the Heart: Psalms 103:1-22.

Thanksgiving That Never Ceases: Psalms 146:1-10.

The Loaded Table: "Come and dine." John 21:12.

Reasons for Thanksgiving: "The earth is the Lord's." Psalms 24:1.

In Everything Give Thanks: 1 Thess. 5:18.

Thanksgiving for Mercies: Psalms 107:1.

The Crowned Year: "Thou crownest the year with thy goodness." Psalms 65:11.

The Joy of Harvest: "They joy before thee according to the joy in harvest." Isaiah 9:3.

Causes of Thanksgiving: Joel 2:21-27.

God's Open Hand: "Thou openest thine hand." Psalms 145:16.

The Thanksgiving Feast: "Go your way; eat the fat." Nehemiah 8:10.

God's Overflowing Goodness: "Thou art good." Psalms 119:68.

Forgetting to be Thankful: "When thou shalt have eaten and be full, beware lest thou forget God." Deuteronomy 6:11, 12.

Daily Marvels: "Blessed be the Lord, who daily loadeth us with his benefits." Psalms 68:19.

A Cheerful Temper: "He that is of a merry heart hath a continual feast." Proverbs 15:15.

Happy Mediocrity: "Give me neither poverty nor riches." Proverbs 30:7-9.

THANKSGIVING: RELIGION IN FULL EXERCISE

"O give thanks unto the Lord; for he is good: for his mercy endureth forever." 1 Chron. 16:34.

Godly thankfulness is the music of the soul under the Master's watch, with full power on, and all the stops out.

I. How rendered. 1. With personal reverence—worshipful. 2. With the incense of offerings. 3. In holy array—the apparel most becoming to saints. 4. With solemnity—stillness and receptiveness of spirit.

II. Why the song of Thanksgiving: Gratitude is rent we owe our God. The larger the acreage, the greater the rent due him. 1. God is good—in his faithfulness and dealings. 2. He is merciful: Evidenced by his abounding blessings, by his provisions, and by penalties deferred.

III. Benefits: By our thankfulness we add glory or luster to God, but benefits abound to us. 1. Buds, blossoms, fragrance to those about us.—Rev. C. A. Terhune.

THE HARVEST BASKET

"And now, behold, I have brought the first fruits of the land," etc. Deut. 26:10, 11.

This is a scene which never grows old and which gains new meaning at every harvest festival. A basket of harvest wonders was to be brought by the Jewish householder, and as it was put into the hands of the priest and set before God's altar the man who brought it rehearsed the story of God's providence over his race. It began with the famine that drove Jacob down into Egypt. It ended with the possession of "a land flowing with milk and honey." Here in the basket were its fruits. God himself had put them there; for it told the miracle of their daily bread. The Bible is full of that marvel—God's provision for his children's never-ceasing need.

I. Kneeling down by his basket the Jew worshipped the Lord his God. His heart was filled with gratitude and wonder. Why should God lavish such care upon him? Why should he give him all things richly to enjoy? Worship was the smallest return he could make. At harvest time grain and fruit all speak to us of God. They reveal his power, his resources, his goodness, his unfailing love.

II. It is easy to worship with the basket beside us; easy to realize that we owe our most precious things to the Father who loves and cares for all his children. Our hearts go out to him in reverence, in thanksgiving, in loving obedience.

III. When the basket was brought and the worship offered the feast began. "Thou shalt rejoice in all the good which the Lord thy God hath given thee." All shared in it, for God meant it for all. It brought new strength for life's work. It built up wasted energies, gave life new purpose. Our mercies are shared in common. On that national prosperity depends.

IV. God wants no man to be hungry. We are all to help him fill the basket and all to share the joy and strength that are in it, that there may be no complaining in our streets. There is to be a full basket; a loving worship; a joyful sharing of God's benefits. Then we shall joy before him according to the joy of harvest.

THE KEY OF THANKSGIVING DAY

"Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry: for the joy of the Lord is your strength."—Neh. 8:10.

Thanksgiving a religious duty to be manifested in:

I. Worship. 1. Recognition of the Lord, the bountiful giver of all good. 2. Manner: (1) with devout affection, (2) with ready obedience of will.

II. Charity. 1. An evidence of thankfulness. It was a custom of Eastern feasts to send portions to those invited who could not come, and to those for whom nothing was prepared—the poor. 2. A sensing of obligations to one's fellows as well as to one's God—a drawing out of the soul to the hungry—softening the hard lot of the poor. 3. Bountiful with God's bounties.

III. Joy. 1. Indicative of manner in which the law was heard. 2. Enjoyment of the sweets of God's providence. 3. A religious duty from which the devout soul derives: (1) Spiritual strength and increase of faith. (2) The oil of lubrication for the wheels of obedience. (3) Tonic for mental processes.

NEW EXPRESSION OF THANKS

Rev. Dr. J. H. Jowett once spent a few days in the house of a distinguished man of God. The thing in that man's house which made the deepest impression on the great preacher was the phraseology used in returning thanks for the meals. "We never had the same phrase twice, and I always sat down to a meal with delightful expectancy, wondering what the next phrase would be. It was very enriching and vitalizing. Every meal became the opportunity for a new expression."

THE HARP STRINGS

One of the Talmud legends tells of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts. His mercies are like the sands of the seashore for multitude. Bless the Lord, O my soul, and all that is within me bless his holy name! Let us in grateful songs prepare ourselves for the service of the Father's house; for the songs that we shall sing on that Thanksgiving Day whose sun shall never set.—*Rev. D. J. Burrell, D.D.*

THE SPIRIT OF PRAISE

Mohammed once said that he was transported to heaven where he saw a gigantic angel. It had 70,000 heads, and each head had 70,000 faces, and each face had 70,000 mouths, and each mouth had 70,000 tongues, and each tongue spoke 70,000 languages, and all those were employed in singing praises of God. Charity suggests that the prophet did not intend this story to be taken literally; but that he intended thus to symbolize the spirit of praise which possesses the innumerable inhabitants of heaven. It brings to mind Wesley's hymn:

"O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of his grace."

At this Thanksgiving season let us use all the tongues we have to praise and express gratitude to God.

BE GRATEFUL: EXPRESS GRATITUDE

Nearly a century ago a little Scotch lad was walking with his father along a dusty road. The day was warm, and the travelers were thirsty. Soon they came to a little roadside spring. The boy sprang eagerly forward to drink, but the man paused, raised the broad Scottish bonnet from his

head, and his lips moved in prayer as he silently gave thanks to God before stooping to drink. "It was an object lesson never forgotten," the lad said, years after, when he had become a man. Through life his grateful thoughts always went up to the Giver before enjoying the gift.

Let us learn first, to be grateful. That comes first. Then let us not fail, either, to express our gratitude. Don't save this exercise for Thanksgiving Day. Make it a daily, a constant matter.

THANKSGIVING NOT COMPLAINT

In a scene in "Uncle Tom's Cabin," where the troubled hearts of the humble slaves are bemoaning their harassed condition, Uncle Tom rouses them with this exhortation: "Think on the mercies, children; think on the mercies." This lowly black man was a Christian philosopher.

ANGEL VISITANTS

The author of *Silas Marner* puts it: "When a man turns away a blessing from his door, it goes to them as takes it in." That is the nature of every angel visitant of truth and love.

THANKSGIVING FOR FRIENDS

We must praise God for our friends. We sometimes think we gain and hold them by our own powers of attraction, and do not realize that we ought to be thankful that we possess them. Many are the instances when in times of great necessity friends have been raised up to help us, when human help seemed almost out of the question. Who in cases like this can fail to understand that a kind Providence watches over our friendships and sends to our rescue the help we need in the hour when it serves us best?

RECOGNIZE GOD

Pity the man who says he has only himself to thank for the good things he enjoys! He has health—yes, because he has taken care of himself. He has a home—yes, because he saved his money and bought it. He has bread—yes, because he earned it. He needs to learn that: "Back of the loaf is the snowy flour;
And back of the flour the mill;
And back of the mill is the wheat and the shower
And the sun, and the Father's will."

ADOPTION OF UNIFORM DATE

We find the adoption of the last Thursday in November as a uniform date for the observance of Thanksgiving was largely due to the efforts of the patriotic Mrs. Sarah J. Hale, a prominent American authoress of the last century. About 1840 she began agitating for a general observance of the day and the selection of a definite time, so that the celebration might have a more national character. Year after year she wrote to the governors of the states asking them to appoint the last Thursday in November. The idea finally met with general approval, and this led to the adoption of the present method of fixing the date as a permanent one.—*G. P. Browne.*

GREAT TEXTS AND THEIR TREATMENT

UNTHANKFULNESS

"Neither were thankful." Rom. 1:21.

Man is the only being who can be intelligently thankful for benefits received. The poet may sing of nature praising God for his goodness; but his song is the product of imagination; it is not inspired by facts.

Ingratitude is abnormal. It is indicative of the lowliness of the nature of him who displays it. It is stated as one of the characteristics of a debased people.

"Neither were thankful." This is a common sin. The charge can be made against most of us that we are unthankful. That we may be led to better conduct let us consider:

I. Our abundant reasons for thankfulness. Our very being is a reason for thankfulness, that we exist, and that we have such vast possibilities. Our country is a reason for thankfulness. Our liberty is a reason for thankfulness. The dominating of evangelical religion is a reason for thanksgiving. Our status as a nation among nations of the earth is a reason for thanksgiving. Our prosperity as a nation is a reason for thanksgiving.

II. How ingratitude shows itself. It shows itself in at least four ways.

1. By the non-use of Divine gifts. If you should give a hungry man a loaf of sweet, wholesome bread, and he were to lay it away on a shelf, making no use of it, could he be thought thankful for the gift, though he might say "Thank you?" Can they be considered thankful for Bibles and churches and Sunday Schools who never make any use of them?

2. By the misuse of the Divine gifts. The people who misuse law, liberty, any of the franchises of citizenship, position, or place cannot be considered rightly thankful to God for that they misuse.

3. By rejecting the gifts of God. How many speak contemptuously of the Christian Church! How many will not accept salvation!

4. By not recognizing the Giver of the good things enjoyed. Some people eat and drink, enjoy health and pleasure, boast of their liberty and of their land, but they never recognize the One who is the giver of all.

III. What are the reasons for ingratitude? These cannot be because the good received is merited; because it was bestowed to reach selfish ends; because the Giver was obligated to the receiver. If not for these reasons, then for what reasons? Because of the thoughtlessness of men. Because of want of proper appreciation of God's gifts. Because men see only the visible source of blessings, and not Him who uses the secondary agency. Because of the commonness of the blessings enjoyed.

IV. The sin of ingratitude. It is atheism of the most iniquitous kind. It is an ignorance of God

more culpable than that he is guilty of who reasons God out of the universe. It robs God of the praise due to his name. It exalts secondary agencies, often self, to proud eminence.

Black are the sins men are guilty of; but of no man can a darker thing be said than: "Neither was he thankful."—D.

* * *

LESSONS OF THE HARVEST: THANKSGIVING MESSAGE

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and ye shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the sabbath the priest shall wave it." Lev. 23:9-11.

It is easy to see the significance of this rite to the Israelites. God was to be associated with everything in their lives, and these offerings were to be brought, first, as a recognition of his goodness, and, second, as a reminder of their dependence upon him. We have outgrown much that was taught to and by the Jew; but we have not outgrown the necessity of associating God with our daily life and acknowledging him as Giver of life and all it holds for us.

Let, then, the harvest festival remind us:

I. Of the bountiful kindness of God in supplying his creatures' needs. Year by year earth's inhabitants are fed, clothed, warmed. Generations come and go, nations rise and fall, yet God forgets not to send seed-time and harvest, day and night.

II. The festival reminds us, too, of the necessary connection between the Divine benevolence and human effort. Our yearly harvests are the result of God and man working together. It is man with God, and God with man, that effects the provision for human want.

III. The festival reminds us also of the relation between seed-time and harvest. God has determined that life shall be lived on this principle: "Whatsoever a man soweth that shall he also reap." From wheat, wheat; from tares, tares; from nothing, nothing!

Put off no longer, then, your sowing time. Set to work diligently. Plow. Sow. Tend. In due time you shall reap. Lessons of the harvest. Timely lessons for thanksgiving days.

* * *

A BALANCED CHRISTIANITY

John 10:9. "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."

Electricians talk of an alternating current as an effective mode of transmitting the electric force. Transfer this to the spiritual world and note the alternating current between God and man.

Jesus lived in an agricultural country and he spoke to his hearers in the speech of the farmer, of the shepherd. He talked of the sheepfold, not of the electrical current, "going in" and "going out."

"I am the door through which the sheep go in to the sheepfold, and out to the pasture."

A youth once wanted to go out from the restrictions of home to the freedom of a wider life. He went out and wandered along the "great white way" until it ended in degradation and destitution. At last he decided to return and go in again to the home from which he had gone out.

There was an older son who needed a door to go out—not into waywardness like his brother—but into the atmosphere of sympathy and forgiveness and love. The ideal son is not in this story.

In everyday life men need to get into two currents, one inward and one outward. Go in to the shelter of religion; go out to the exercise of religion. Have a quiet place where the soul may go in to meet Jesus, but keep the doors open toward the needy ones on the crowded ways of life.

In Minneapolis some years ago a drunken derelict was ordered by the police to depart from the city forever. He went to New York where a mission worker led him to "the Father's house," and he became a superintendent of a noted mission, and one of the most useful and respected citizens of New York City.

Not so very long ago a dinner was given in Minneapolis by prominent business men of the city to honor their guest, John Callahan. The man had gone out in disgrace, but he had come back in honor. "By me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."

1. Every one sometimes longs for shelter and protection. The two best-loved hymns, "Jesus, Lover of my Soul," and "Rock of Ages," testify to this fact. Shelter gives strength and courage. Pioneers went in to the stockade for a breathing spell, then went out to fight for their homes. Reformers have met God in the church and then gone out to battle for the rights of men—Luther, who wrote "A Mighty Fortress is our God," wrestled with God in prayer and then went out to face his foes with undaunted courage. Paul faced a violent death calmly because he possessed the fear of God which passeth understanding.

2. We go into the restrictions of the fold, then out into the freedom of the world. Jesus came to give abundant life, but the life and freedom come out of restrictions. We envy the musician whose fingers play freely over the keys, but he has spent long, tedious hours in gaining that skill. We think the business man who spends the summer in Lakeside or the winter in Florida, can enjoy life, but he has planned and worked and worried to gain the power to do these things.

So in the spiritual world, if you will go with heart and soul to the school of Christ, you can have freedom, power, and life.

Paul, and John Wesley centuries afterward, saw visions of God not granted to their contemporaries (the flight of Rom. 11 is followed by the practical precepts of Rom. 12), but both men kept their feet on the earth and walked in helpful intercourse with their fellow-men.

Today some men need to mount up to wider visions; others need to come down to public questions of general welfare.

Religion must be personal, singular, possessive. I plead in this unbalanced age for a balanced Christianity. Let us keep our poise. We must both "go in" and "go out."—*Rev. Ralph W. Sockman*, July 19, 1925, Lakeside, Ohio.

REV. RALPH W. SOCKMAN

After reading how Dr. Ralph W. Sockman wrote his sermons we looked forward with expectation to hearing his sermons. We saw a young man of slight figure who spoke in a direct, conversational manner, but with an undercurrent of earnestness. Nothing formal nor conventional about him. The great audience listened eagerly, evidently deeply interested. It is not always easy to hold an entire audience in the auditorium of a Chautauqua Assembly. Too many exits; too easy to slip out. Besides the audience is "fed up" on sermons and addresses. What held them?

In the first place, there was a touch of originality. The text was unfamiliar, or there was a "different" turn to the use made of it, or the topic was announced in a striking phrase.

Secondly, he made large use of repetition. The figure of speech used was kept up to the end, and the key-phrase was repeated over and over. Those were the two marked variations from the ordinary.

Outlines

GOD'S GOODNESS

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" *Psa. 107:31.*

I. The goodness of God.

1. It is independent.
2. It is unchangeable.
3. It is wise.
4. It is wide-spread.

II. The wonderfulness of the works of God.

1. In the constitution of man.

2. In the adaptation of the external world to the wants of man.

3. In the government of the human race.

4. In the economy of redemption.

III. The praise due to God for both.

1. It should be offered by all.
2. It should be offered with the heart.
3. It should be offered in every available method.
4. It should be offered through the mediation of Christ.

SIGNIFICANCE OF APPARENT TRIFLES

"For who hath despised the day of small things?" Zech. 4:10.

I. Illustrations from nature.

1. From the seed.
2. From the mountain rivulet.
3. From the spark.
4. From the child.

II. Illustrations from providence.

1. Scriptural, as Joseph, Moses, David, Esther.
2. General, as Cromwell, Napoleon.

III. Illustrations from the history of the Church.

1. Introduction of the Gospel.
2. The Reformation.
3. The religious denominations.
4. Benevolent and religious institutions.

PLEASANT PLACES

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Psal. 16:6.

We may say so when we consider:

- I. The age in which we flourish.
- II. The country in which we were born.
- III. The religious privileges we enjoy.

IV. The spiritual blessings with which we are enriched.

GOD'S LOVING-KINDNESS

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." Psal. 36:7, 8.

I. The excellence of God's loving-kindness:

1. It is unmerited.
2. It is disinterested.
3. It is costly.
4. It is munificent.
5. It is endless.

II. The duty it imposes on men.

1. Trust for the supply of their temporal wants.
2. Trust for their preservation and comfort amid the trials of life.
3. Trust for grace to maintain their spiritual stability and progress.
4. Trust for admission into heaven.

III. The happiness it entitles believers to expect.

1. In God's house on earth.
2. In God's house in heaven.

Sermons

THE WORLD HERO

REV. T. GARLAND SMITH, S.T.M.

Text: "He went forth conquering and to conquer." Rev. 6:2.

The world has had heroes so long that it has become used to them, and would scarce want to do without them, but the future will demand more of its heroes than the past has done. The hero of primitive man was the individual with the big club and the strong arm. The first hero was the strongest and most perfect specimen of brute.

The hero has been a great unifying force in society. History, institutions, laws, creeds—all human achievements have centered about the hero. Before there was any organized society there were heroes. The first hero, the strong man of the family, was at last conquered by a stronger man of another family, and the new hero ruled until he in turn was overcome by a stronger man. Thus families become clans, clans become city-states, and these were at last merged into nations.

The type of hero of each age has differed according to the conception of greatness held by the race at that time. The spirit of the age has found in him an utterance. His claim to recognition as a leader was based upon his ability to represent others. In a sense he has always been something of a universal man, possessing so much that was possible to all men that they have felt him to be their own ideal and have flocked instinctively to his standard. He has possessed the qualities they had hoped to possess. He has builded into visible architecture the air castles of others. He has been able to do the things that others have dreamed

of doing. Hence, though sometimes blindly, at his command, but subconsciously for their own real selves, they have sacrificed all that was most sacred. Whether in community, state, or nation, the hero has tended to bind all men together. The one common hero, in whom all have shared has caused men to have common ideals, common aims, common purposes, common ambitions. Instead of so many isolated and entirely independent individuals, the one greater dominating personality has made it possible for men to feel and think and act as one.

This unifying influence, however, has often been exercised in a manner which was not wholesome nor beneficial. Napoleon builded for himself a colossal monument of fame, but it rested on a foundation of human skulls. Napoleon was great, but it was a gory greatness. I stood over his marble tomb in Paris, and remembered that "they who do not rule in righteousness shall perish from the earth."

The world calls for a hero. What shall be the ideal? Force? If man were only animal, force might suffice. But man is more than animal. He is more than mind. He is essentially spirit. Forgetting God, man ceases to remember himself, and descends into the oblivion of animalism. Losing sight of the soul there comes not only physical degeneracy, but mental decay as well. Man naturally tends downward. It is the moral hero who has kept man out of the bottomless pit. He has "allured to brighter worlds, and led the way"

of human advance by calling man away from the life of sensual phantoms back to reality—back to God. The prophets, apostles, preachers—Isaiah, Jeremiah, Peter, Paul, Savonarola, Luther, Wesley, Beecher, Brooks—these have proven religion to be not only the moral preservative of the race, but have shown righteousness to be the very dynamic of human progress.

What kind of a world hero will permanently satisfy man? The force of the primitive club, though wielded by all the cunning and ingenuity of science, cannot ultimately rule the world. The spiritual conception of life is slowly but surely taking possession. Moral greatness, sublimity of character, must determine who this hero is to be. As a religious being man comes to his fullest, most perfect manhood. If humanity is to come to its own there must be found a moral and religious hero worthy of man's deepest honor, reverence and worship.

What then are the qualifications demanded of this hero? First, he must be good. The good and the truly heroic are identical. Real goodness has an edge to it. It is sharper than a two-edged sword, cutting out all shams and hypocrisies and striking at the very heart of iniquity. This world-hero must embody an ideal higher than the best men and women who have ever lived. This hero must be able to call forth all that is best in every human heart. He must be able to exalt, uplift and inspire all who make his acquaintance. He must make it possible for man to realize the potential heroism of his own being.

Our world hero must also possess breadth. He must be truly universal. All peoples, races, nations, must feel that they share in his personality. He must be brother to the Englishman, to the Frenchman, to the German, and to the Chinaman. Such a character would be the great unifying power of the world, and would usher in the new and higher internationalism. Let the nations reverence such an one and the swords would be beaten into plowshares. Strikes, race riots, profiteering and war would forever be impossible. All men would think of themselves as brothers

Common interests would be felt, common purposes would arise, common ideals would be created. Inspired by the leadership of such an one, force would cease to rule, and the whole wide world would come under the dominion of love. Realizing their common needs, their common hopes, their common destiny, the peoples of the earth would live and labor together as one great happy family.

Where can we find such a hero? Our greatest American was not perfect. Look abroad. Wesley had weaknesses. Luther had faults. Examine history, ancient, medieval, and modern. Before we begin we are impressed with the hopeless inadequacy of mere man to meet such superhuman requirements. Every one we might name has weakness somewhere. Each was more or less provincial in work and influence. Not one would be acceptable to any of the nations of the earth as its ideal hero.

Truly this is a super-human demand. A hero such as we ask would transcend all mortal powers. Such breadth of character would be no less than divine. Never was but One who could claim kinship with all men. Never was but One so sublimely heroic that he could call forth admiration from all men everywhere. Never was but One in whom his foes could find no fault. Never was but One so universal and perfect to qualify as a world hero. Never was but One who had power on earth to forgive sins, and to transform the human spirit. It is Christ, the Son of Man, and the Son of God. In Christ, God became flesh and dwelt among us! "Lift up your heads, O ye gates, and the King of glory shall come in! Who is this King of glory? The Lord of hosts, he is the King of glory!" In Jesus Christ we find realized the dreams of the past, the present, and of the future. Christ is the changeless ideal of humanity, "The same yesterday, today and forever." Only in Christ can Indian, Malay, Ethiopian, Mongolian, Caucasian meet on common ground. Only Christ can establish an enduring world democracy and bring the day of perfect liberty to all peoples. Only Christ can unify mankind and bring lasting peace to a chaotic world.

ARMISTICE DAY—A DAY OF REMEMBRANCE AND HOPE

REV. J. W. WHILLANS

Text: "He humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him." Phil. 2:8, 9.

Seven troubled years have slipped away since the Armistice was signed. Rain fell that afternoon in northern France and mist shrouded the early night. It was a strange unnatural silence that came to the old battle line where millions of men had fought and died. For the first time in four years no lights flamed, not a gun was fired. The sounds of war had passed to the rejoicing world beyond celebrating peace, while the men who held

the line were dazed and could not believe the war was over.

A new day had arisen on the calendar—Armistice Day—a day marked in red, a day the world cannot pass as it passes other days, a day of Remembrance and Hope. High up in the tower of time the clock of destiny had struck a giant hour for generations of men and women.

Today in that land where sleeps the great army of the war-dead the lark rises from the graves and sings its way up into the sky until lost to sight and sound. By night a cold wind moves the grass, and the stars look down on a million white crosses.

There "glory guards with solemn round the bivouac of the dead;" but no word or sigh comes back from the mighty host that saved civilization. And today the world is stilled for a space like that army of the dead, and, in the Great Silence of "two minutes," with reverence and thankfulness before God we remember the men who gave us their lives.

The war burst suddenly upon the world like a mighty torrent out of the unknown, and swept us away from the things of peace into the rough waters and cataclysmic experiences of the past ten years. Nation after nation was drawn in, feeling it had not planned the war, feeling it could not help itself, and hearing through all the imperious voice of stern duty. Sacrifice was demanded of us—blood and treasure was the price.

The Law of Sacrifice is at the base of life. Nothing great ever came to the world but that men and women suffered and sacrificed and died. Human passion, jealousy, and hate may explain the war and the death of so many men, as these things explain too the death of Christ. But there is moral responsibility attached and punishment following. "It must needs be that offences come: but woe to that man by whom the offence cometh;" and in resisting such offences God is able to use the sacrifices made, and by means of them bring better things to his people. The army of the dead "fill up that which is behind in the afflictions of Christ," and give us a wider, fuller, deeper life.

For the broken bodies stained with blood and lying where they had fallen on the battlefield we always had an explanation—the cross. And we thought of Him who said: "This is my body which is broken for you." If the divine Law of Sacrifice claimed our men let us remember that God wrote that Law into his own heart and that he did not escape from the penalty thereof, for he freely gave up his own Son who "humbled himself and became obedient unto death, even the death of the cross."

A religion without a cross is for the sunny day only: it is dumb or denying before the deeper experiences of life. It has no answering note to the meaning of sacrifice this solemn hour brings us. It does not understand, and is left on the threshold, while the cross takes us to the inner sanctuary, to the heart of the mystery that is behind all things, and to a larger view of the love of God; for the cross is the key to the meaning of the deeper things in human experience and to the purpose of life in the mind of the Eternal.

Say not these men died in vain who fell in battle. If the divine Law of Sacrifice claimed them, a law to which even God himself bowed; if Justice and Honor are more than words, if Duty and Conscience do not mock men, if God lives, if the cross of Christ saves, then say not that these men died in vain. The cross at the grave will tell you something of the meaning of all that vast immolation of young manhood. Remember whence came the symbol of the cross. And remember that from the cross comes the deepest hope of the human soul.

The mighty dead knew the meaning of the cross for they passed hence from us by way of a cross. Whether it was in the roar of flame of battle, or when the poisoned gas crept unawares upon them, or when the machine-guns caught them mending the broken wire at night in No Man's Land, or when the quick salvo burst on the cobbled road, or when the wings of death by the light of the moon sought out the hut in which they slept and the deadly bomb fell, or after they had lingered for months in hospital—however they died, they passed onward from us after toil and sacrifice and by way of a cross. "They humbled themselves and became obedient unto death, even the death of the cross."

On the evening of Sunday, November 11, 1917, the straggling remnants of a wearied battalion that had been decimated in terrific fighting in the wallow of mud in the Ypres salient reached the banks of the Yser canal on the way out. A faint red glow among the heavy clouds told of sunset in the west where home lay across the Atlantic. The weight of a disappointing year on the western front and their own heavy losses made the men feel that the end of the war was as far off as the beginning, and the hope of peace as small and remote as the bit of red in the sky. So they sank down to rest on the cold stone floor of a cellar beneath the ruins of a house as utterly burdened in spirit as they were tired of body.

These men could not know that on that very date one year later the whole world would be ringing with the heartshaking news of victory. They did not know that it was the last 11th of November that would burden the human spirit as it burdened theirs, nor did they know that henceforth that date would bring a day of remembrance and hope and mark the beginning of a new era in human history. The victory for which they struggled in the midst of perplexity was nearer than they could see. Thus we won the war—thus, too, shall we win peace.

Since the Armistice was signed all that we had hoped from victory has not yet come and there has been disappointment and disillusionment. The harvest from such a gigantic sowing could not be reaped immediately, but it will be reaped increasingly as the years pass. The war was not merely the end of an era of peace and prosperity—it will prove to have been one of God's great beginnings. The debris is being cleared away and a highway made along which men and women will travel to the land of a better life beyond, and by this highway new temples are rising dedicated to the cause of human freedom. Nor are these things for the future only—they are for us, too, in this generation.

Like the tired soldiers "carrying on" in what seemed a hopeless task, the world of today, longing for a better understanding and spirit among men and for an assurance of world peace, may be nearer the goal than it thinks. Much, looking to a better day, has already been accomplished in the limitation of armaments and the furtherance

of arbitration. And on this day of remembrance of the past we dare also to hope for the future, and to believe that in some measure, not now known, the great things for which Christendom daily sup-

plicates in that prayer taught by the Master, are near to fulfilment—nearer than we can see. "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

EXPRESSING OUR THANKS TO GOD

Children's Thanksgiving Sermon

REV. ALFRED BARRATT

Text: "It is a good thing to give thanks unto the Lord." Psalm 92:1.

There are a great many people who say continually that they have nothing to be thankful for. But if the truth were only known there are few who could not find something to be thankful for if they would stop and think. I know a blind lady. She is always cheerful and happy. Her sister is very deaf, but the blind lady is thankful that she can hear, and talk, and enjoy good health. Did you ever wonder why crippled people are so happy and contented and kind? I think it is because they have had time to think, and have discovered that there are many others in worse circumstances than they are.

How can we express our thanks to God? There are four ways. 1. By our words. 2. By our faces. 3. By our deeds. 4. By service to others.

I. Words. We cannot express thanks to God by grumbling. To sit down and growl and grumble is bad business. It is a sad thing to come to the table and not give thanks. Many boys and girls either forget or neglect this. The word grace means gratitude. We say that boys and girls are nicely trained when we hear them say, "Thank you." We think they have no manners when they do not say, "Thank you." But, what must Jesus think when we neglect to give him thanks for the many, many gifts he has bestowed? It makes him sad when we neglect to thank him. You can say, "Thank you," at least five times a day to Jesus—that would be three times at the table, once in the morning at your bedside and in the evening at bedtime. You have much to be thankful for—your eyes, your hearing, speech, reason, health, your parents, your home, your church, your friends—and last but not least, the best Friend of all, Jesus. Let your words express your thanks to God.

II. We can express our thanks to God by our faces. A little girl once came down to breakfast with a smile on her face, and whispered a secret into her mother's ear. "Mother, dear, I'll tell you a secret, I'm not going to be cross today." That was a beautiful secret. Jesus does not like to see boys and girls cross and disagreeable. We cannot make others happy unless there is a smile and sunshine in our faces. Early in the morning just smile. Let your faces be wreathed in smiles. We need more smiling Christians—and less of the dreary, gloomy kind. If your face has been all frowns make a change for the better. Be glad—saying it, say it, shout it, express it in your face. Be cheerful Christians. Your face is never beautiful when you are in bad humor. But your face will shine with brightness and beauty when your

heart is flooded with the love of God and you are busy expressing your thanks to God. Keep a smile on your face all the time and God's love in your heart, and you will be expressing your thanks to God.

III. By our deeds we can express our thanks to God. There are many things to tempt us to forget God. A little Armenian girl had just escaped from the fearful massacres. Her teacher asked her to write ten reasons why she was thankful, and this was one of them. "I am thankful because God never forgets us." But how often we forget God. We have countless blessings to be thankful for, but seem to be unmindful of them. A little boy was always impatient with the blessing at the table and asked his father why he did not go down the cellar and ask a blessing over the whole barrel of pork, and so get it over with once for all. But that is not the way in which God wants to be thanked. He does not want us just to thank him once a day, or once a week, or once a year on Thanksgiving Day. Every day in the year should be a Thanksgiving Day. And every moment of the day a time to think our thanks. Let your deeds express your thanks to God.

IV. We can express our thanks to God by service to others. David was anxious to express his thanks to God by service when he said, "What shall I render unto the Lord for all his benefits toward me?" So he surrendered himself to God. He was willing to become the servant of God. Jesus wants boys and girls as well as men and women to give themselves to him so that he can use them to win others. Are you willing to give to Jesus your heart and your service? "I sent my love to you every day," said a little girl indignantly to a sick friend who was getting better, and felt hurt because no word of remembrance had come to her. "They just took it and kept it all themselves." This childish way of looking at it sets in strong light the meaning of our unthankfulness. Jesus is sending his love to everybody every day. He sends it by us. Do we deliver it? Or do we keep it all ourselves? Express your thanks to God by telling others of his great love for them and you. By your words, by your faces, by your deeds, by your service to others express thanks to God.

There is plenty of room today for the simple practice of old-fashioned principles. It is an age of new theories, cure-quick, and cure-alls; but a little more practice of solid, old, ordinary virtues would do much to change the face of the world.—*Congregationist*.

ARMISTICE DAY SERMON

REV. JAMES HASLOP

Text: "My fellow laborers, whose names are in the Lamb's book of life." Phil. 4:3.

Armistice Day of 1918 was one of riotous joy. The restraint of the war days was over. We were boisterous in the relief peace brought. Yet after the first mad rush of feeling had exhausted itself we were left subdued with the sense of loss, and our thoughts were with the sorrowing ones who could not join in the exuberance of joy. Harold Begbie, writing at that time, expressed the sentiments of the sad when he said, "We have arrived from an aisle of boys' graves at the chancel of peace. Behind us is a tomb, before us is an altar."

To this altar we turn again. Upon it we lay our wreaths of remembrance as we join with those whose faces are still saddened in the memory of the fallen.

"Proudly they gather'd, rank and rank to war,
As who had heard God's message from afar:
All they had hoped for, all they had, they gave
To save mankind, themselves they scorn'd to save."

We remember them because we know not their names; we can only ascribe to them a place among the unknown warriors of the world.

The sacred ceremonies of other Armistice Days when both in America and Britain unknown warriors were laid to rest, serve to remind us once more that it is the unknown who make a nation great. The Unknown Warrior is a symbol representing multitudes who have made their contribution for the welfare of mankind, yet have passed on unknown, unhonored, and unsung. We are reminded at this time not so much of those whose names are inscribed on the roll of fame, as of the insignificant mass, the common folks, the lowly and obscure who, though dead, yet speak in the glorious language of service well rendered, unaccompanied by the blare of trumpets or the plaudits of the crowd.

We have read of a church in which is a cenotaph wrought out of oak. On the four sides are the words: "The Unknown. The Unremembered. The Unnamed. The Unwanted." Carved into the wood are the farthing and five sparrows, one of which has fallen dead; and intertwined about the cenotaph are flowers—Rosemary, Pansies, Forget-me-nots, Rue. It is a beautiful tribute reminding us that though forgotten of men they are remembered of God.

A large place in the affairs of the world is reserved for Mr. Anonymous. What a wealth of generosity and love flow from sources unknown! Cowper, often depressed, was frequently cheered by presents that came from persons unknown. He would say: "Here is a present from Mr. Anonymous." In the Oxford Book of Verse some of the most inspiring poetry is headed "Anonymous." The Book of Job is anonymous, as are many choice psalms. Numerous musical compositions are gifts from unknown masters. Cathedrals

have been built, and we admire their beauty but know not the names of their builders. Paintings tell their silent story; the artist's remains obscure, all of which emphasizes for us the value and memory of the great unknown. For the limelight is not always the test of greatness. To be in the public eye is no sign of triumph. To have your name on everyone's lips today may mean you will be forgotten tomorrow. Matthew Arnold sings of Shakespeare—

"And thou who did'st the stars and sunbeams know,

Self-school'd, self-scann'd, self-honor'd, self-secure,
Did'st tread on earth unguess'd at. Better so!"

We need scarcely envy the man who to-day is at the pinnacle but who tomorrow may be in the abyss. Throughout the ages men have fought, have dreamed, have blazed the trail. Their names are forgotten. Only a handful of names remain to be read as in imperishable brass, compared with the mighty host which no man can number who have held the banner high that the world might march forward. Kipling sings, "The backbone of the army is the non-commissioned man." The strength of a nation lies in her stalwart sons of common folk, nobly doing their duty, seeking not the praise of men. The most important thing in the estimation of Jesus is not that our names are written on tablets of marble. "Rejoice," said he, "that your names are written in heaven."

In the building of the great Temple of Solomon there are some distinguished names mentioned. But we read, too, that "Solomon had three score and ten thousand that bare burdens, and four score thousand that were hewers in the mountains." Lumped together and dismissed. Unknown, unnamed. Yet without them the Temple were impossible. In the building of civilization's great structure how few names are heralded with the blare of the trumpet. Yet how necessary are the burden bearers, the toilers of land and sea.

Some one has said, "The hardest thing for mankind is to become a cipher." To be obscure, to remain unknown, to be forgotten is the lot of most. But such as are capable of becoming ciphers may become instruments in the hands of God for making a pathway for the feet of those whose greatness could never have been achieved alone. Five of the greatest men of Protestant religious history—epoch-making men—John Calvin, John Knox, John Wesley, William Carey and Dwight L. Moody—had each of them a friend unknown to fame whose faithfulness to God in the obscurity of their lives helped these men to greatness.

In the valley of Chamouni stands a monument raised to the memory of two men, the first pair to reach the summit of Mount Blanc. One of the men is Saussure, the famous scientist; the other is Balmat, the guide. Intellectually the scientist is the greater man. Yet he never would have scaled the glorious height except for the assistance of the little peasant.

It is a rare thing that the great and small are on the same monument. The great usually require the monument to themselves. Except for the unknown and obscure the great could not have the monument. Today we are lost in the crowd, but we are not to remain ciphers forever. St. Paul remembered his fellow-laborers whose names are not recorded in any book of earth. He knows their names are in the book of life.

Let us remember again the many whose names we can never know, who gave their all even unto death. Surely the fountain of our tears is not

yet dried up. This Anniversary disturbs us into remembrance. The chords of our hearts vibrate once again in sympathy with the sorrowing ones whose thoughts are with their beloved dead. We dare not forget. The soldier did his part on the battlefield. The statesman and civilian must do theirs in the council-chambers of the nation. We can prove that we have borne the sword of God only if now we hold the scales of his justice both for ourselves and for those who have fallen. Let us hear again the dirge of the dead and remember.

The Higher Preparedness *Some Armistice Day Suggestions*

REV. JOHN MOORE

As time passes there occurs a shifting in the ranks of words. A new emphasis is put into old words, shades of difference in meaning appear, and new words spring into being. "Preparedness" has come into being and vogue within the last few years. It is a comparatively new word. It is barely mentioned in Webster. Within a short time the word has come to signify deep and mighty things. It has many ardent advocates of one kind and another. Its predominant use is in connection with military preparedness. But we have gained the clear conviction that military preparedness is not the highest kind of preparedness. If military preparedness has its advantages it also has its perils. It is a quite questionable thing whether preparedness for war will ever eliminate the dangers of war. Those who talk easily and lightly about "the next great War" should ponder well over the last; another bloody orgy like that, and "the next world" will be a more suitable subject for reflection and discussion!

But my thought is preparedness for life not death. The greatest enemies of a nation or an individual are rarely external, they are internal. The soul of mankind is ever in danger of being submerged in a flood of externals; humanity is always in need of Swedenborg's counsel to study the "interiors." A nation may be lacking in external protection, be overborne, and yet finally conquer in all the things that count most. Rome conquers Greece by superior force, but Greece wreaks vengeance by superior power of intellect. Life does not consist in the things which a nation possesses, but rather in the things which possess it—ideals and culture, and morality and character. It is not properties, national resources, increase of exports and imports, accumulation of savings, or dense population, that make civilization. These are all great and good things in their way, but they must not be allowed to usurp the place of superior things, for the end of civilization is not a vast apparatus, but personality. The higher preparedness, then, is that of men and women with lofty and noble ideals. Underneath the surging forces that reveal themselves in the life of today there are transformations preparing that shall one day gladden the heart of all good men; transformations whose compass and depth no man can conjecture.

And to be living in a day when it is possible to work with God in his wonderful purpose of making all things new and better is surely a grand privilege. This is the great opportunity of the hour, only the prepared souls can grasp it. What we want to be in fifty years from now we must as a nation prepare for *now*. Now is the accepted time! Every hour of the present is big with destiny. The time of trifling is past. The time has come to end the regime of senseless show, of abandon to sport and pleasure, that threaten so much of our best life. We need to become soldiers of Christ wearing the armor of light, equipped for spiritual warfare, our feet shod with the preparation of the gospel of peace. We make our great decisions and pass from darkness to light in a moment; we must prepare for those moments that are so pregnant with destiny. Ideals are the vital breath of life.

The enemies of mankind are five: the enemy of the body, disease; the enemy of the mind, ignorance; the enemy of the will, weakness; the enemy of the heart, indifference; the enemy of the soul, pride. Conflict with these can be prepared for by vigilance and discipline, by knowledge and wisdom, by energy and ambition, by sympathy and tenderness, by modesty and humility. Preparedness means the cultivation of all the graces of Christian character.

1. The enemy of the body is disease. Disease has been defined as "disturbance of the body's wholesome routine." It is not a visitation or judgment; it is a consequence of our carelessness, sluggishness, foolhardiness, or ignorance. Biologically there are three kinds of disease, constitutional, microbic, modificational. Of course this question of health has ramifying aspects, national, industrial, moral, social. But as Professor J. A. Thomson has pointed out, from all the branching aspects of the problem two guiding ideas emerge. First, survival among nationalities depends absolutely upon being healthy-bodied, and healthy-minded. Secondly, the biological study of health reveals effects which form a touchstone of behavior that has certain values for us of a very practical nature.

One aspect alone may be dealt with here. It is this: the rise of the modern city and the prevail-

ing industrialism therein make our large towns and cities huge biological furnaces. The enemy, disease, will always stare us in the face while slums exist, while industrialism prevails in its present joyless organization, while social sin prowls round in the midnight gloom, and men and women give themselves so lavishly to the destruction that wasteth at noonday. The first essential to vigorous, conquering life is vitality, energy. Disease saps vitality, dissipates energy, disintegrates all the unifying forces of the physical organism. We must not forget that all life has a physical basis. We are not merely physical, yet we are physical; we are not merely social, yet we are social.

2. The enemy of the mind is ignorance. Now we ought to thank God upon our knees daily that education is a thing we believe in. Yet the revelations of illiteracy within the last few years are not the most encouraging signs to those who have the national well-being at heart. Democracy cannot thrive on illiteracy; no nation can develop on ignorance. When one thinks of the advances in science, how scientific experiment has uncovered to us the use of great forces, and recalls at the same time the mass of human beings who take little interest in the cultivation of the mind, he is appalled. We know we are not the worst among the nations in our ideals of education, and in the actual working of these ideals. Nevertheless our highest achievements must positively leave us gasping when we think of the possibilities before us. It was Seeley, I think, who said that a state depends ultimately on a way of thinking. Edmond Holmes has shown with relentless logic that Germany's ideal of education is also her ideal of life; he has also pointed out a path before our feet in education which we ought to follow. H. G. Wells has also some stimulating things to say that must be listened to, and cannot be laughed out of existence: they will tyrannize over us till we adopt them in essence. Edmond Holmes has wisely suggested that the education of a nation ought to be in keeping with its scheme of life, and both ought to be regulated by the same dominant ideal. But it is one thing to bring the whole of life under the dominance of a single ideal. It is another thing to possess an ideal that is worthy to dominate the whole of life. It is safe to say that such an ideal will never be possessed by any system of education that deadens the sense of moral responsibility. The pressure of authority is likely to make life mechanical, to allow the verdict of external, visible authority to take the place of the experience of life and of nature. The British Empire has not been builded by such an external authority, but by the principle of "Live and let live." The supreme task of the hour is to bring this principle in line with the whole of life. Education must foster such an ideal.

Somehow man must change his whole outlook on life. The ingrained individualism and competitive selfishness which stands in the way of every movement toward a higher type of social unity, is the outcome of a false criterion of reality, and of a false standard of value. The inward

criterion and the inward standard must somehow establish themselves at the expense of the outward. How will this be done? Only by education. The limitation of armaments, the acceptance of arbitration as the normal and natural solvent of international disputes, the relegation of wars of ambition and aggression between states to the same category of obsolete follies in which we class the factional fights of the old republics, or the petty conflicts of feudal lords, all are milestones we must pass in the onward march. The changes will not come in a day, but we feel that they ought to come. The school age must not be shortened, elementary education will have to be efficient, developing aptitudes will have to be noticed in growing boys, monotony in industry will have to be broken up, deadly routine abolished, or these changes will never come. The enemy, ignorance, must be swept from the path. We must seek to cultivate a healthy mind in a sound body.

3. The enemy of the will is weakness. The power of noble decisions, the energy to act in a supreme crisis, the great-souled will to do! This is the way to sovereign power! The will is the mainspring of life; when that is weak everything is ineffective. Most people can make good resolutions, and likewise most people have to say with Gavin in Margaret Ogilvie; "These promises I have not kept." We have had the philosophy of the will pretty well to the fore now for some years. One hears of "The will to power," "The will to believe," "The will to fellowship," etc. What is burningly needed in our time is "The will to good will!" Impossible, cry some! Never, we may reply, if we will it.

Somebody said, You can never do that,
At least no one ever has done it,
But he threw off his coat and pulled off his hat,
And the first thing we knew he's begun it.
With a lift of his chin, and a bit of a grin,
He started to sing as he tackled the thing
That couldn't be done,
And he did it!

When Jesus was confronted with the demoniac boy in the valley after his great transfiguration experience, the father of the demented lad cried out to the Master, "If thou canst do anything, help us." And the Master of Life answered, "If thou canst! All things are possible to him that believeth." The man of weak will is tossed to and fro by every whim of doctrine, political and religious; but the man of imperious will is invincible; his will wears through his body like a sharp sword through its scabbard.

4. The enemy of the heart is indifference. In that great book of life, the New Testament, there is a class of folk described as "past feeling." Oh! terrible judgment, awful consequence of shutting up their bowels of compassion! They refused to respond to certain appeals and they lost the power of response. Indifference is a great sin of our time in spite of the fact that we have broad and fairly tolerant sympathies. The human heart was created for big business; it was not created for provincialism in anything. The calls of Europe ought to be heard and given a magnanimous

response. The day has arrived for every man to take the world upon his heart.

5. The enemy of the soul is pride. Pride, we say, comes before a fall. The shepherd in Bunyan's immortal allegory sings, "He that is low need fear no fall." The proud, boastful, arrogant person we anathematize. And rightly so. Humility is a virtue that the world has never been overstocked with. Pride was the virtue of the stoic. The ancient pagans thought little of the man who abased himself. Humility is a distinctively Christian virtue. The Pharisee in the parable was so full of himself that he called forth the denunciation of Jesus. There is a fine relation between humility and service. I mean humility as an internal virtue not as an external thing. The Uriah-Heep spirit denies the qualities it professes. Again, in these days of dark suspicions we must remember there is a relation between humility and trust. The self-conscious, proud nation will not be trusted; the proud and boastful soul will never draw other souls to it and evoke their loyalties. If others are to trust us, then let us be humble enough to serve them, so that they may have ground for their trust. We shall then make the grand discovery that there is a relation between humility and exaltation. Cast from the path of the soul the enemy, pride. Let not pride rule the will!

Now religion is the root of all these five virtues. They simply cannot flower without it. Hygiene is a concomitant of holiness; sanitation is an element in salvation; cleanliness is next to godliness. Two things have gone together in the building of civilization on this continent, viz., the Church and the Schoolhouse. Take away one

and you will soon lose the other! It is religion that puts life into those who have none, and heart into those who are in despair; that creates vivid interest in life and gives it abounding zest. It is religion that humbles man before the mighty hand of God and casts pride from the soul.

If we want to see how it does this we must look at the life of Jesus. He co-ordinated all these virtues in his personality. He must have had a good body to stand the wear and tear of those three years! His mind was so big we have to take a wide parallax to measure it, even then it is of astonishing proportions; its insights leave us still seekers after their truth. His will was conquering to the last, "Father, not my will, but thine be done." This is not the language of submission, but of invincible self-assertion, the last measure of self-giving. His heart was responsive to human need. Sympathy streams from him like a river and swells like a sea! He humbled himself before the mighty hand of God, wherefore God hath highly exalted him, and given him a name that is above every name! Mightiest among the mighty, he has lifted empires off their hinges, put a fissure into history, given to the world a new calendar, and still governs the ages. And through him multitudes still believe that all things will be made new.

We must follow him, treasuring the while the immortal thought that idealisms make a nation, and that ideals are the greatest asset, and reminding ourselves that the cultivation of ideals is the greatest preparation we can make in life. "Prepare ye the way of the Lord, make straight his paths."

Prayer Meetings Folks Will Attend

(Continued from page 162)

and, handed on to the prayer meeting folk has not only awakened the keenest interest but cleared the minds of many concerning this, the most difficult book in the Bible. A very helpful little volume on this is "The Social Message of the Book of Revelation," by Calkins.

The problem of testimonies, where such are used, is probably the most difficult of all the phases of the prayer meeting. By all odds the traditional testimony is the dullest, most unattractive and displeasing of all the features of the service. And yet the expressional side of religion is vital and imperative. How is it possible to avoid the cut-and-dried, stereotyped, petrified and fossilized public expression of religious experience? Can it be done? It can! Such testimonies, like railroad trains and habits run on the rails of habit. To derail this particular type of testimony, build a new track and switch the testimony part of the service to this, and the old time testimonies won't run on the new rails. For instance, the congregation is singing some hymn which is built about the thought of heaven. That is the mood in the hearts of all. It is tender, grip-

ping. While the mood is on them lead them to talk about heaven. What does heaven mean to you? What do you expect to find there? What is the greatest expectation you have yonder? Or, Let us Name Christ tonight for ourselves. The Bible calls him Lord, Saviour, Comforter, Son of Man, Son of God. What do you call Jesus? What is your name for him? A favorite method of the writer has been a Chapter from the Fifth Gospel—the Gospel According to You! Testimonies in "Loved and Remembered Scripture." This brings many an utterance never before heard because of shrinking from the traditional type. The request that testimony be put in a single word has produced more new testimonies in prayer meetings for the writer than any other. Even the shyest will venture a single word, and seated at that. This study of the expressional life and the best ways to secure it is vital in the development of the religious life of any people.

The Prayer Meeting is not dead. It is only our methods which are dead. It is not yet outgrown and it holds, for the preacher willing to work it and to pay a price for its success, a reward as sure today as in any day.

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

CHILDREN'S BOOK WEEK, NOV. 8-14

In the September *Expositor* we offered some suggestions on planning a really worth-while observance of Children's Book Week. We hope that you found them useful. If every one of you will speak on the value of books for building character, intelligent Christian faith and Kingdom service, on the opening and closing Sunday evenings of Children's Book Week, making your addresses as definite and practical as possible, it will produce rich fruitage in the lives of the children and youth of your church.

We all deplore the kind of books and magazines many of the boys and girls are reading—books which give vulgar, trivial and false ideas of life; but we may well ask, What are we doing to remedy the situation? We can "overcome evil with good" by advocating the reading of good books, not the "goody-goody" kind which tell of experiences outside the range of normal child-life, but those which make the fine qualities of life seem real and attainable.

Fortunately there are many publishers producing the latter sort of books. Never have the needs and desires of childhood and youth as to books been as intelligently met as today. In text and pictures, in range of interest and appeal, the books for youth today are as far in advance of those of even twenty years ago as the electric light outshines the feeble rays of the tallow dip. They range from nonsense books, Mother Goose rhymes and fairy tales, to historical romances, stirring tales of pioneer days, girls' stories, boys' stories, nature books, verses, science, travel, and religion. They teach the beauty and wonder of our world, the glory of Christian character, and the joy of service. In the following classified list, we think you will find books to meet the varied needs of the children and youth of your parish. Interest parents, Sunday School teachers, public school teachers, Women's Clubs and the Public Library, in Children's Book Week, and call their attention to our list of books, if it appeals to you. Make the Week count in the life of your town. It will help you in your work; in fact, is it not really an important part of your work?

For additional titles, or suggestions as to the observance of the Week, address Editor, Book Review Department, *The Expositor*, Caxton Building, Cleveland, Ohio.

BOOKS FOR CHILDREN AND YOUTH For the Little Folks

A Visit from St. Nicholas, by Clement C. Moore. Illus. 53 pp. \$1.00. Macmillan. It will delight little children with its gaily colored pictures and its familiar story of "'twas the night before Christmas."

Dame Wiggins of Lee, 75 pp. \$1.00. Macmillan. A famous old English ballad of Dame Wiggins and her seven wonderful cats. Colored pictures by Roy Meldrum.

The Little Wooden Doll, by Margery W. Bianco. Illus. by Pamela Bianco. 65 pp. Macmillan. \$1.00.

A magical story of an old doll and her adventures. Charming illustrations.

Mother Goose Secrets, by Barbara W. Bourjaily. Illus. 145 pp. Small, Maynard. \$1.50. The author tells twenty secrets of the why and the wherefore of the beloved Mother Goose rhymes, just what the children have always wished to find out.

Tommy Tucker's Stories, by Maude Radford Warren and Eve Davenport. Illus. 361 pp. Doran. \$2.50. A continuation and explanation of the Mother Goose rhymes, telling how Little Boy Blue met Bod Peep, how Molly Muffett learned to count, etc. Will be greeted joyfully by children.

The Lost King of Oz, by Ruth P. Thompson. Illus. 280 pp. Reilly & Lee. This book is founded on and continues the famous Oz stories by L. Frank Baum. Marked by the fantasy and sparkling interest of the well-known Oz series. This one tells how the mystery of the Lost King was magically solved.

Tales That Nimko Told, by Mary B. Pulver. Illus. 119 pp. Century. \$1.50. Twenty-two stories and verses, told by the Fairy Nimko. They are all together delightful, gay, lovely and entrancing. If "mother" reads them aloud, she will be as happy over them as little brother and sister.

Shen of the Sea, Chinese Stories for Children, by Arthur B. Chrisman. Illus. 252 pp. Dutton. \$2.50. Sixteen fascinating Chinese stories, bright and amusing, and at the same time saturated with the practical wisdom of the Chinese.

For Juniors

A Dog of Flanders, by "Ouida." 104 pp. Illus. Macmillan. \$1.00. An attractive edition of a classic story.

The Pope's Mule, by Alphonse Daudet. 78 pp. Illus. Macmillan. \$1.00. Another old favorite, in attractive form.

King Penguin, by Richard H. Horne. 95 pp. Illus. Macmillan. \$1.00. A legend of the South Seas, describing the strange adventures of a sailor boy on an island of Penguins. Amusing story and pictures.

Ring: A Frontier Dog, by Walter McCaleb. Illus. 189 pp. Prentice-Hall. \$2.25. An enthralling dog story, told by "Ring" himself. Any real boy will like this story.

Over the Hill Stories, by Robert G. Anderson. Illus. 140 pp. Putnam. Tells of the adventures of three charming children. The story by its mixture of fantasy, humor and wisdom, will hold the hearty interest of children.

The Sly Giraffe, With Some Account of the Old Man Who Dwells in Tai-Poo, by Lee Wilson Dodge. Illus. 187 pp. Dutton. \$2.00. Full of fantasy and rollicking fun—a book youngsters will have many chuckle over.

Chi-Wee. Illus. 239 pp. Doubleday. Page \$2.00. An absorbing story of a little Indian girl's adventures on the high mesa. She lives in a great

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Dougall: God's Way with Man	1.00
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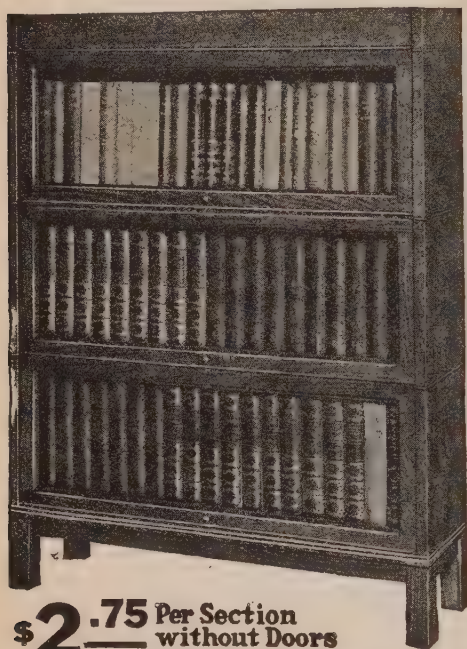
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Merry-Go-Round, A Pilgrim's Progress Around the World. Missionary stories by Margaret Applegarth. Illus. Judson Press. \$1.50. Pictures and plans for handwork for Juniors.

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A Prairie Rose, by Bertha E. Bush. 305 pp. Little, Brown. \$2.00. A story of pioneer days in Iowa. The heroine goes, with her brother Rob, in a prairie schooner from Wisconsin to Iowa. An authentic picture of those days, and an absorbing story of a lovable girl's development.

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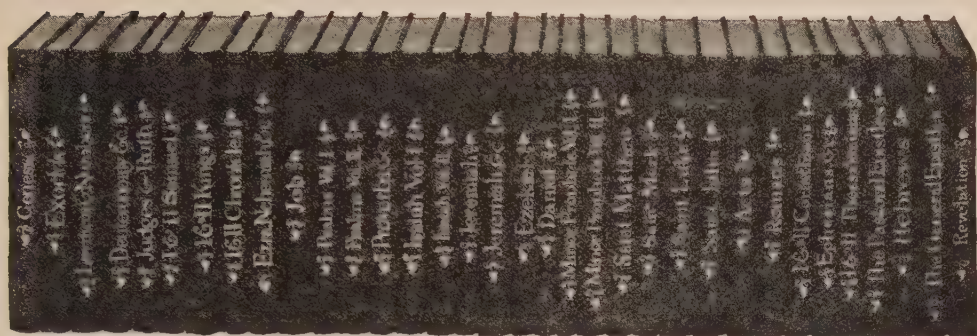
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He that trusteth to his own head is foolish; the wise man studies his Bible.

I. THE FORM AND POWER OF GODLINESS

"Having the form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:5.

"Godliness" is another word for religion, or Christianity, including the whole of genuine religion. When we speak of a "form" we refer to a draft or outline or a sketch of anything, or the external figure or appearance of it. The form of godliness is that part of it which is external, which can be seen.

I. First godliness has a form. It has a form of knowledge, Rom. 2:20. It has forms of words to express the conceptions, 2 Tim. 1:13. "Hold fast the form of sound words." We find in the Scriptures, in creeds and confessions and articles of faith, excellent forms of words to express religious conceptions.

It has forms of worship; and the man who has the form of godliness usually attends some place of worship, hears some ministers of religion, reads the Scriptures, and pays attention to prayer both in public and private.

Godliness takes form also in the practise of moral duties. A man who practises the form of godliness is honest. He avoids all acts of theft or robbery, keeps his hands from pilfering and stealing, pays his debts promptly, and never takes advantage of another's ignorance or necessity in buying or selling. Such a man is always true; he puts away lying and speaks truth with his neighbor. The man who practises the form of godliness is also charitable and benevolent. Indeed he is careful to observe all the forms of moral rectitude, sobriety, honesty, integrity, charity, etc.

II. But godliness has not only a form but a power. The essence of every genuine existence is a power. The letters of a word constitute its form; but the meaning of the word is its power. The

outward fact of Christ's resurrection is its form; the spiritual essence or significance is its power. The words which convey the Gospel make up its form; but that which is conveyed is its power. This is true in the highest sense of "godliness," which is eminently a "power;" indeed the greatest among men because it is the channel whereby we communicate with the truth and love and life of God, our Maker.

The power of godliness is the power of truth. A wonderful transformation takes place when truth enters into the soul of a man. Sometimes we can almost see its workings. For example, here is a poor, degraded, lost man. Passing along the street he happens carelessly to stroll into a place of religious worship. Suddenly some truth fixes itself upon his mind, finds way to his understanding and his conscience, and it works invisibly until the man has become a new creature in Christ Jesus.

The power of godliness is the power of love. Love is a powerful passion. Where the vital force of godliness is felt, the love of God is shed abroad in the heart, and manifested in strong attachment to him, and that inward delight, which Christians feel in worshiping God and in doing his will.

The power of godliness is the power of faith. Faith is mighty in its operations. All the acts of heroism accomplished by the Old Testament saints are attributed to faith. Enoch was translated by faith; Noah built the ark by faith; Abraham offered Isaac by faith; and Gideon, Barak, Samson, Jephthah, David, Samuel, and all the prophets, through faith subdued kingdoms, wrought righteousness. Faith overcomes the world, 1 John 5:4, 5. Faith quenches all the fiery darts of the evil one. Eph. 4:16. All things are possible to him that believeth, Mark 11:23.

The power of godliness is the power of the Holy Ghost. His power is given unto us and by his power we prevail, Zech. 4:6.

III. But notice an important fact, namely, that it is quite possible for persons to have a form of godliness while denying, or lacking, the power thereof.

There are many people who have a true conception of religion, who stand by the form of sound words which expresses the right conception of religion, who go through the forms of worship which religion requires and who even practise well the moral duties demanded by religion and yet who have no religion. They have the form of godliness but deny the power thereof. At the Eden Museum in New York, we once saw a large collection of wax-work men. They were very fair to look upon, but they had no soul, no life. They were outside and nothing else. Let us not forget that there are wax-work Christians, too. Like Barnum's Siamese twins, they may move and breathe and seem to be alive, but it is all a sham, for though they have the form of godliness, they

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deny the power thereof. Thus a man may have the logic of godliness, the litany, the music, the architecture of godliness; but if he has not godliness itself he is as cold and dead and more useless than a figure of wax.

II. CHRISTIAN GIVING

Mark 12:41-44

A gentleman called on a well-to-do merchant for a contribution to some charitable object. "Yes, I must give you my mite," said the man. "Do you mean the widow's mite?" asked his friend. "Certainly," answered the merchant. "I shall be satisfied with half as much as she gave," said the solicitor. "Now, how much may you be worth?" "Oh," said the merchant, "about seventy thousand dollars." "Then," said the friend, "give me your check for thirty-five thousand dollars; that will be half as much as the widow gave, for she gave, you remember, 'all that she had, even all her living'." The man was quite embarrassed by his proposition; but he was not the first person who has tried to shelter himself behind the widow's mite. But it is a dangerous refuge.

Jesus Christ called the definite attention of the disciples to the poor widow and her act. He made her a kind of object lesson to them—to all of us. He wants people to learn well doing from each other, and for us all to learn from this certain poor woman. One or two facts with special lessons let us learn.

I. First, motives differ as much as coins.

1. Some people give from necessity. They feel that they must. They are known to have means. They could not retain the respect of the community if they did not give occasionally to religion and charity. They feel compelled to give. The necessity is upon them. It is not in this way the poor widow gave.

2. Some give from a sense of honesty. They feel that they ought to give, that, if they do not give, debt and dishonor will ensue. Commendable in some respects as this motive may be, it is not what controlled the poor widow in her gift.

3. Some give from habit acquired in youth. It is well to have such a habit, well to teach children and youth such a habit. This poor widow doubtless had this good habit from her youth. But her gift was controlled by a higher motive still.

4. Some give from superstition.

5. Some give from pride and vanity, sometimes even with the thought of self-righteousness before God.

6. There are thus many gifts, some of vanity, some of pride, some of superstition, some of mere custom and necessity; but the poor widow's gift was a voluntary gift of holy love and joy. It was that fact which consecrated it. It was that which stamped a value on it which nothing else could impart.

It is a blessed fact that there are still such givers, who give as a rich privilege and delight, out of love to God and his cause.

II. Christ takes account of motives. Do we always remember that? He still sits over against the treasury and notices how men cast in their gifts, and by their gifts tests their love to

himself. It is not that he needs their gifts. The gifts and givers are his. All things are his. But deeds and gifts test men's love; they elevate and refresh men's hearts. Men test one another by deeds and gifts. God tests us and would have us test him by our gifts. Christ did not disparage the other gifts thrown into the treasury box. He simply indicated their true relative value. He gave the widow's gift the highest commendation because, proportionately to her means it was the greatest and was prompted by the greatest love. He declared she had given more than all the rest.

1. Because she had given with a larger heart, with more real love.

2. Because she had given more in proportion to her possessions.

3. Because she had given more in the force of her example.

Christ esteems small gifts. A king in triumphal progress was being laden with rich gifts. A poor man who had nothing ran and brought him some water from a sparkling stream. The king esteemed his gift the equal of any, and afterwards sent him a gold cup and a large sum of money.

God still has a treasury open. The poorest may make some offering. Christ watches over against the treasury. God's estimate of gifts differs from ours. Give out of love, the highest motive.

III. THE CHRISTIAN'S GOODLY HERITAGE

"The lines are fallen to me in pleasant places; yea, I have a goodly heritage." Psalm 16:6.

This Psalm is the expression of a devout believer's faith in God and satisfaction with his lot. It begins with prayer, implies trouble, and abounds with holy confidence. It closes with songs of assurance as to present and ultimate safety and blessedness.

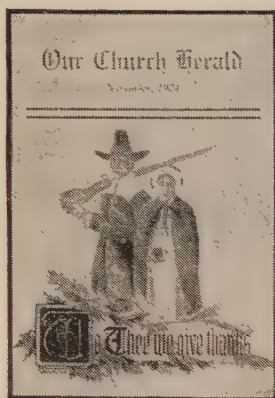
From its title, "Michtam of David," as well as from its intrinsic value, it has been called "The Golden Psalm." Spurgeon calls it "The Psalm of the Precious Secret," on account of its value and depth of its doctrinal and spiritual import.

The land of Canaan was divided by lot, and thus apportioned to the various tribes of Israel. Of course it would follow that there would be a great diversity in the heritages possessed. Some, as in the case of Dan and Issachar and Manasseh, would be more pleasant and fertile than others. We can imagine those with the choicest locations gratefully adopting the sentiments David expressed when he said: "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." We have no doubt that the form of his language came from the way the land was divided by "lot" and measured off by ropes and "lines;" but what David was thinking of so thankfully was God's great goodness to him.

Think of the Christian's goodly heritage.

I. In temporal blessing. "Godliness is profitable." It blesses us now. It has promise of "the life that now is," as well as of "that which is to come." As a rule Christian people are prosperous. They live in better houses, have better health, have keener and happier families, have more friends, and more of them, have the

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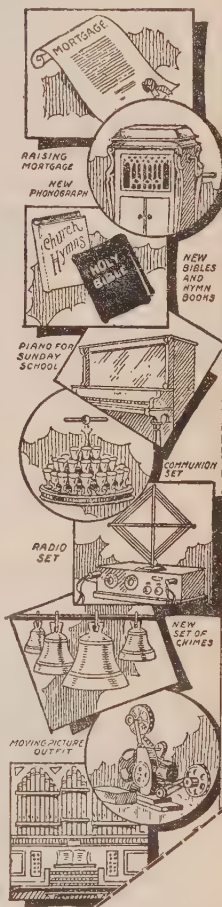
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riches of the respect of others and of personal contentment than do those who are not Christians. Godliness blesses men in every state of life. It exalts the humble. It prospers the toiler. It helps those born to adversity to rise.

If we look upon the things that we have rather than upon the things we have not, no one can fail to find much that calls for gratitude. We have a goodly heritage in health, in friends, in the fact of living in a Christian community. This expression of the psalmist is often used by the patriot in speaking of his country. We have a goodly heritage in a country where liberty abounds, and yet where anarchy is restrained, where men are equal, and yet where each one can press forward to the highest attainments and positions.

II. The Christian's goodly heritage in spiritual blessings. What a heritage we have in God's Word! How the psalmist exulted in the possession of it; how he delighted himself in its pages! The Christian has the completed Bible as his heritage. Then, too, he has a goodly heritage in the ordinances of God's house. Here he receives spiritual nourishment and sustenance for his soul. Here he receives new courage to continue the battle against sin, fellowship with saints who cherish a like precious faith with himself, and actual strength for accomplishment in the cause of his Master. But the Christian's best heritage is in God himself. God's blessing is upon the righteous. It is with them, around them, within them. They have life and joy and hope. They

have pardon, peace, and power—"forgiving mercies, adopting love, and sanctifying grace." They have the blessings of a benign providence, heavenly care, and heirship to eternal life.

III. The Christian's godly heritage of prospective glory. Someone has well expressed the Christian's good estate: "He has grace in possession and glory in reserve." The Christian is a sojourner. He is a traveler. He is enjoying the scenes of a foreign clime. But his richest possessions are at home. His real investment is in his native land. The Christian is looking toward and for heaven. He is hoping, expecting, yea, seeing its glories dimly outlined and foreshadowed. He is having now the earnest, the first-fruits, the foretaste of bliss immortal. By the temporal blessings he enjoys, and by the large hope he indulges of prospective glory at God's right hand, the Christian has a right to say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

IV. THANKSGIVING DAY AND NATIONAL PROSPERITY

Isa. 58:8-12

God deals with nations as nations. He rewards national rightdoing. He punishes national sin. In the verses we are studying is a recital of some of the blessings and benefits which attend the performance of duty. It has been well said: "If a person, a family, a people be thus disposed to everything that is good, let them know for their

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comfort that they shall find God a bountiful rewarder." The secret of true national prosperity is to do right, to be on God's side. His rewards are:

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II. Grateful honors. "Then shall thy light rise out of obscurity." National righteousness is the way to international respect. For a man, a family or a nation the surest road to honor is by the way of righteousness.

III. Safety. Righteousness is the surest way to national safety. "Thy righteousness shall go before thee"—that is a vanguard, making secure from enemies that would charge directly from the front. "The glory of the Lord shall be thy reward"—defending from such enemies as would injure by indirectness or falling upon the rear. In other words, he makes the righteous safe on all sides. Their righteousness is their defense; for righteousness is in itself a defense. God also is their defense. He becomes the captain of their salvation.

IV. God's nearness and disposition to help. "Then shalt thou call and the Lord shall answer; thou shalt cry, and he shall say, 'Here am I.'" As when righteous persons, so when righteous nations cry unto God he hears their prayers and answers. Thursday is our national day of Thanks-

giving. That day should be also a day of national repentance and prayer. If we are a righteous people, and we find ourselves in any sudden distress, his answer will be, "Here am I." God has said this to our nation more than once in the past. Let us not only thank him, but cleanse our hearts that he may always be able to respond to our national necessities.

V. Providential guidance. "The Lord shall guide thee continually."

VI. National prosperity. "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The restorer of the breach, the restorer of paths to dwell in." That was a promise to captive Israel, that, if they obeyed God, he would settle them again in their own land and in their former peace and prosperity, and that there none should afflict them or make them afraid. But in sending this message to Israel he was making known his requirements of all nations and the principles upon which he can bless them. National prosperity is secured by national righteousness. Let that be our Thanksgiving Day lesson. "Sin is a reproach to any people," and a source of weakness and death. "Righteousness exalteth a nation." "Happy is that people whose God is the Lord."

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Cassadaga Baptist Church

S. ATWOOD ALLEN, Minister

CASSADAGA, N. Y.

September 2, 1925

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There is scarcely a day but that some one is speaking to me of the beauty and attractiveness of the bulletin. Many from far away have requested your address; some idea may be gained when I tell you that here in our little church of only 125 resident members, we had 40 visitors on a single morning service from 10 different states and 15 different cities, and this is not exceptional.

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(Signed) REV. S. ATWOOD ALLEN

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CHICAGO, ILL.

Religious Review of Reviews

PERSONAL

Many of our readers have heard Dr. E. A. Steiner speak, and many more have read his books. We have been asked as to his race and nationality, etc. In one of his books he says of himself:

"I was a Jew by race and religion, a Slovak by nationality, a Hungarian as a political subject, a German by virtue of the then dominant culture, and later a socialist."

We may now add to this that he is now a Congregational minister, a professor in a western college, and a naturalized American citizen.

* * *

At a recent national convention of all Christians in Mexico, Gov. Manrique, of San Luis Potosi, presided one evening.

"He is a friend of Christians," says the magazine *Mexico*. "Gradually he is closing every distillery and saloon in this enchanting state of S.L.P. Two reasons he gives for this policy: he was educated in a Methodist missionary school, and his father was a drunkard."—*Record of Christian Work*.

* * *

Viscount Shibusawa is Japan's multi-millionaire and not a Christian, but he says:

"I am a Confucianist, and there are a lot of things about Christianity that I do not understand. But there are *two things* in your program that appeal to me. One is your Bible. It is the greatest book ever written. I wish that there were a copy in every home in Japan. The other thing is the Sunday School. I wish that every person in Japan had the opportunity to attend a Sunday School. It would be the greatest thing for business integrity and morality that could possibly happen."—*Record of Christian Work*.

* * *

A man has just died in Hartford, Conn., who for some years has practiced some original philanthropy. Much Christmas mail carries insufficient postage. It is largely mailed by immigrants, ignorant of postal rates. This man, Silas Chapman by name, had an arrangement with the postmaster, by which he made up the deficiency in postage, and the Christmas mail went on in time for Christmas.

* * *

NEWS

A certain man out here (in China) had never heard a sermon or attended a religious service. Through our evangelist a copy of the Bible fell into his hands. This was read over and over, and he became convinced of its truth. Today he is saturated with its teachings. He quotes text after text, is familiar with both the Old and the New Testament, and finds chapter and verse without the use of a Concordance. Best of all, he has been instrumental in leading eighteen of his villagers to become Christians, and they have provided their own chapel.

His house is at the roadside, and he always has some interesting direct gospel message posted up for the benefit of the passerby.—*Rev. J. F. Steiner of the Hainan Mission*.

* * *

The possibilities of success in church work during the summer season are well illustrated in this year's report of the services at Wesley Methodist Episcopal Church, Worcester, for the eight Sundays beginning July 12. The average attendance during the period was 727 per service and 1457 per Sunday. In 1913, when a determined effort to enlarge the summer audiences at this church was inaugurated, the average vacation-time congregation numbered only 145. The offerings twelve years ago averaged \$15.40, and this year \$117.18, a Sunday. It is significant that Wesley Church through its special summer appeal draws larger crowds than attend its services at any other time of the year. Tourists from many states, besides an unusually large proportion of the membership are present at each service of the eight Sundays. In several instances this season worshipers were turned away from the doors for lack of room.—*Zion's Herald*.

(The pastor of this church, Rev. W. S. Mitchell, is a frequent contributor to *The Expositor*.)

* * *

The St. Louis German Conference of the Methodist Episcopal Church has been merged with the St. Louis Conference (English speaking) of the same denomination. The pastors of the German Conference were transferred to the St. Louis Conference by Bishop Hughes, presiding over the latter body.

Bishop Hughes announced Martin Luther's great hymn, "A Mighty Fortress is Our God," which was sung entirely through in English, and then, at the request of the St. Louis Conference, one stanza was sung by the German ministers in the language of their mothers.

Dr. G. A. Robbins, who welcomed the entering brethren, said:

"This goodly company will bring with them twenty-six charges, with nearly 5,000 members, with a valuation of church and parsonage property of nearly \$500,000; Central Wesleyan College, which has graduated more than 1,000 young men and women, and sent out many ministers and missionaries, and a splendid orphanage, the only one within the bounds of the Kansas City area."

Times change. The German migration to this country now assimilates itself so immediately with our life that the German language no longer exists practically, except as a small fraction of the total local church life.—*Central Christian Advocate*.

* * *

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* * *

The Presbyterian Church of the Covenant sends out a booklet setting forth the plans for the next year. The months from September to June have been named as follows: "Returning, Reconsecrating, Re-determining, Reviewing, Renewing, Repaying, Rescuing, Revitalizing, Recapitulating, Rejoicing." The motto for the year is: "Builted together in Christ, building together for Christ."

—Continent.

THAT FEDERAL COUNCIL REPORT ON PROHIBITION

The Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church, Dr. Clarence True Wilson, Secretary, comments on the recent report of the Federal Council of Churches upon prohibition enforcement. We give some extracts:

"Nothing else in many a day has caused the Dry forces of the nation greater dismay or the Wet forces greater glee than the just published report of the Federal Council of the Churches on the

social consequences of prohibition. . . . The report contains practically nothing new. . . . There is not a just criticism in this report which has not been made repeatedly by the temperance organizations, but these criticisms have heretofore been made in such a way as not to serve the wet interests."

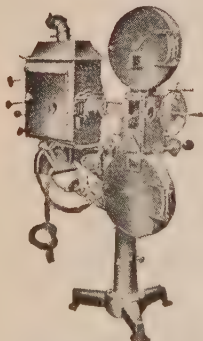
Dr. Wilson quotes a number of comments on the report made by anti-prohibitionists and by Wet newspapers. They warmly indorse the report, albeit there is a surprised air about most of them. One anti-prohibition organ "finds the reading of the report a novel and refreshing experience."

Dr. Wilson objects to many of the conclusions of the report as based upon statistics which are often inaccurate or unfair, or from unnamed persons. When the report sets aside prohibition in favor of other good-producing causes, Dr. Wilson shows that prohibition was the ultimate cause back of the others. For example, "children have better health because they are drinking more milk. But as their fathers are drinking less beer there is more money to spend for milk."

The lower death rate, according to the Federal Council report, is due to higher standards of living. But the higher standards of living have come because the billions formerly poured into the coffers of the saloon-keepers are now spent in the home.

As to "crime." All admit there has been a deplorable increase in spectacular crimes by youths, bandits and bank robbers, some of which may be charged to bootleggers. But "crime" statistics include hundreds of arrests of traffic

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and yet in your theological school training you were perhaps prepared for this work less than for some other branches of your varied task.

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violators, "non-stop motorists" at boulevard crossings, or those who broke "parking" rules, misdemeanors not crimes. Perhaps this is due to prohibition as the workingman has been buying automobiles! The slogan seems to be, "Less beer, more Fords."

Dr. Wilson's comment on the Federal Council report is cautions, careful and convincing. His headquarters are in the Methodist Building, 100 Maryland Avenue, N. E., Washington, D. C.

* * *

PROHIBITION

Twenty years of the strictest regulation of the liquor traffic which the State of New York has been able to devise, reduced the saloons 31 per cent, five years of feebly enforced prohibition reduced the saloons 79 per cent. In 1896, when the liquor traffic held full sway, there was a saloon for every 202 inhabitants; in 1916, after numerous excise regulations had been enacted, there was one saloon for every 729 inhabitants. In 1924, five years after the enactment of national prohibition, Manhattan had one saloon for every 2,715 inhabitants; this in spite of the fact that there are so many agencies in New York City which have been mustered into service to nullify the law, and where it is freely acknowledged that prohibition has not had a fair chance.

It used to be the opinion of many that intoxicating liquors were a stimulant to intellectual activity. It is a view held today by some, but not nearly so much as a generation or two ago. Chauncey

Depew, referring to Daniel Webster making an address when he was so intoxicated he had to be held up, says:

"Webster was one of the few men who, when drunk all over, had a sober head. It was universal conversation that Webster was unable to do his best work except under the influence of copious drafts of brandy. Many a young lawyer, believing this, drank to excess, not because he loved alcohol, but because he believed the use might make him a Webster. Having lived in that atmosphere I tried the experiment myself. Happily for me I discovered how utterly false it is. I tried the hard liquors, brandy, whisky and gin, then the wines. I found that all had a depressing and deadening effect upon the mind, but there was a certain exhilaration, though not a healthy one, in champagne. I also discovered, and found the same was true with every one else, that the mind works best and produces the most satisfactory results without any alcohol whatever."—*Pittsburgh Christian Advocate*.

* * *

HAS PROHIBITION COME TOO SLOWLY?

If there has not been a deliberate attempt to inject into the American press a note of "defeatism" with reference to prohibition, that tone has at least been contagious among a certain type of newspapers and periodicals. Articles and editorial utterances have frequently appeared of late which give the impression that prohibition enforcement has proven such a failure that the country is



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about ready to give up the Volstead Act and try something less severe—especially something which will permit light wines and beer. There has been a very general news comment in the press to the effect that the Government was now making one last heroic effort to suppress bootlegging, but making it with little hope of success; and that then the only alternative would be some substitute for our bone-dry laws.

In the face of facts nothing could be sillier than this kind of talk. The United States Government would be the last nation on earth to admit that it has been held up by a gang of rough-neck bootleggers and rum-swiggers and forced to change its Constitution and modify its laws to please them. The American nation is not made out of that kind of stuff. Moreover the plain fact of the matter is that every year sees prohibition becoming more and more deeply ingrained into the common thought and common practice of the American people. Legitimate commerce and industry and law-abiding folks have all adjusted themselves to prohibition long ago; it is only the ragged edge of common libertines—whether rich or poor—who are breaking the law.

But even so, with all of our bootlegging and rum-running, the progress which has been made is little less than phenomenal when considered in a sensible way. Only blind enthusiasts expected the millennium to be ushered in with prohibition. Only those ignorant of the history of reforms expected anything else but a long, long period of

law-violation and law-defiance. It has always been so with reference to every great reform. They have all been perfected very slowly indeed. Mrs. William Tilton, chairman of the legislative committee of the Congress of Parents and Teachers, as quoted in the *Christian Work*, cites the long-drawn-out fight our nation had in suppressing the slave trade as an instance in point:

The United States abolished the slave trade in 1807. In 1810, Madison is calling upon the nation to put down the illicit traffic. In 1817 Monroe is calling for more enforcement laws. In the "thirties" the illicit traffic blazes into two hundred thousand slaves smuggled across annually. But in 1871 we find in our "Congressional Record" the last act against the slave trade. You see it took more than five short years after the Prohibition Slave Law was passed, to enforce it. It took two generations!

Take again our Constitution, 1787. It made us a nation—on paper. Then came the struggle to enforce the law. Washington died in 1799 in despair that the Constitution would ever become a working reality. John Marshall took up the fight against decentralization and for federalism. He died in 1835 in despair that we should ever become a nation. But we came through despite the doubting Thomases and the men who saw more money in local option than in nationalism. But it took more than five years to come through! —*Herald of Gospel Liberty.*



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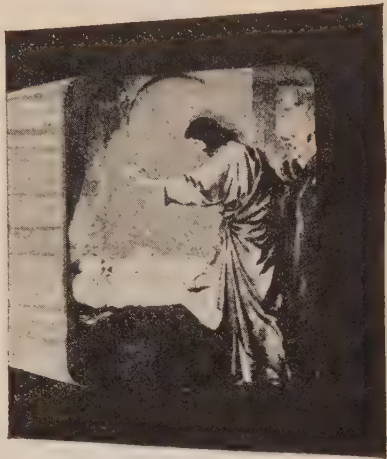
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GENERAL Flood Tide

We have had many reports and warnings during the last few years, of various sorts of "rising tides." We have had the rising tides of race, of nationalism—apparently the tides of all the seven seas are rising. But there is one sea which penetrates them all on which it is impossible for the fair observer not to discern a rising tide. That is religion. The *London Observer*, one of the leading English weeklies, has expressed this observation in its recent comment on "the sense of religion which is penetrating into the far corners of the earth."

The present days are marked by an unquestioned intensification of religious interest. There have been many various causes and many extremely various manifestations. One of these indications in the United States is the fact that to a degree unparalleled in many years, religion is news. The traditional attitude of the newspaper to religious happenings has been that of tolerance of a necessary and minor evil. It has been felt that religion was a subject which had to be handled carefully and the result was usually that it was handled colorlessly, briefly and in a thoroughly safe and wooden fashion. Religion today is a front-page topic. Again and again during the last year religious news has been covered by a group of reporters in baseball play-in-play fashion.

This increased interest in religion is both an opportunity and a test to the Church. It may

easily be misinterpreted. For this rising tide is not flowing in all the traditional channels and inlets of formed organization. It will leave many a redoubtable theological flotilla still careening on the beach. If this awakened interest in religion is regarded by churches as just so much power to turn the wheels of old machinery, the opportunity will be lost. This movement of the human spirit will not be won or guided by institutions which specialize in irrelevancies. But it will respond to, as it is reaching out for, the gospel of Jesus, the gospel which he taught and lived and was. To the Church which, following its Master, can center its emphasis on bringing abundant life to men, and can make that purpose the unflinching criterion of all it thinks, feels, teaches and does, the days at hand bring a flood tide of opportunity.—*H. E. Luccock.*

* * *

The most dangerous enemy of Christianity is not anything half so romantic as the oft-pictured Mohammedans spreading their prayer rugs, facing toward Mecca and advancing over a continent like a swarm of locusts. It is not anything so traditionally dangerous as the spectre of rampant atheism or agnosticism. It is the every day, commonplace, well-nigh universal pressure of a stark, pagan worship of material success which permeates the atmosphere in which we live. It bears down with a pressure far exceeding the fifteen pounds to the square inch of the physical atmosphere about us.

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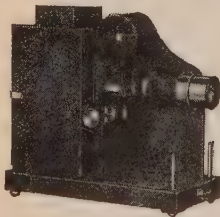
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A professor of psychology in a big school in the East carried out an experiment at the cafeteria where most of the scholars took their lunch. He caused the boys, one day, to be under-charged, to be given five cents more change than they should have received. Out of six hundred boys three came back and gave back the nickel. Later he caused them to be shortchanged a nickel, and all but sixteen of the six hundred came back to have the mistake corrected. That showed a lack of the fine edge of character.—*Admiral Sims.*

* * *

A teacher in Wichita, Kansas, makes it her duty to impress her pupils with the truth that good health habits are assets in the game of life. So she has established "The First National Bank of Health" and a real bank building in which to house it. The bank was made by the boys' manual training class, and is a nicely constructed and well-finished cabinet with a substantial base, having windows for deposits and for withdrawals.

Credit clips according to the National Tuberculosis Association are given for deposits—10 points for clean teeth, 10 for good position, 5 for milk lunch, 25 for "going to clinic at advice of school nurse." The depositor receives interest at certain intervals. Wearing a Knight Banner pin gives 20 points. Drawing a health poster gives 20. Withdrawals are also on the point system. Dirty hands bring a withdrawal of 20 points. Failure to follow nurse's advice 25 points.

Each child makes out his or her deposit slip. At the word of the teacher, they pass before the bank and drop the slips in the appropriate window. The whole proceeding takes but a few minutes. Miss Reed keeps the bank balance posted and finds the depositors greatly interested in keeping out of "the red."

These fortunate children are early learning the value of good health and building up a good health character that will be of the greatest value as they pass into manhood and womanhood. It is to be hoped that there will be a general recognition of this need and of the community's responsibility for it.—*The Living Church.*

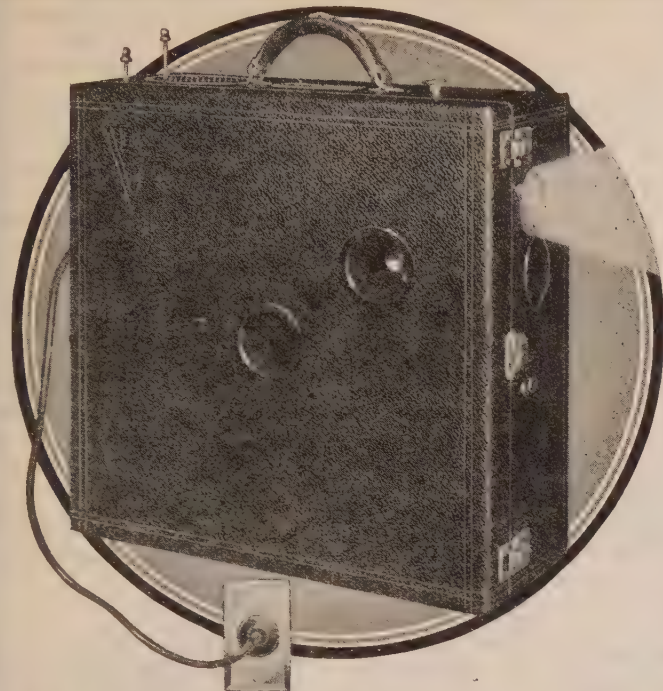
* * *

Americanitis

Early in life we begin to seek for thrills. At a tender age the small boy wants to ride the roller coaster. His seniors crave to be hurled through space at increasingly rapid velocity. We want automobiles that go faster and faster, and we are foolish enough to drive them at a rate that is causing the automobile to become a well-recognized cause of death in this country. When the auto seems too slow we turn to the airplane.

Then there is the whirl of society and the pressure of business—and at last come nervous breakdowns.

Look yourself over. Take stock. Glance at the pressure gauge. Don't allow this thing to go on to the point where you are going to blow up the boilers. Stop in time. Let go. Slow down. Ease up. Let the other fellow pass you; let him reap the consequences of high tension and over-anx-



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ity. Let your neighbor enjoy the luxuries of nervous breakdown, while you regain your self-control and avoid the evil consequences of the senseless rivalry and useless stress and strain.

When it comes to this nervous high tension, you are going to help yourself, you must come to understand the fundamental principles of mind over matter; to understand the relationship between mind and body. When you are suffering from a mental or nervous disorder, you need mental medicine. See that your physical body is in proper working order and then learn how to talk to yourself. Learn how to take the ups and downs of life. How many people who suffer first from nervous high tension and then from exhaustion could help themselves if they would learn how to play the game, how to be good losers. Quit magnifying your sensations. Don't be guided by your feelings. Use common sense. Make up your mind to master the art of living with yourself as you are and the world as it is, and in all these matters that pertain to the nervous system, employ common sense, mental medicine; do not make the fatal mistake of resorting to the use of drugs.—Wm. Sadler, M. D.

* * *

Says Thomas a Kempis: "Every sacred scripture must be read in the spirit in which it is written. Says Dr. Lock: "That is true of every scripture. It is true," he says, "of Bradshaw's Railway Guide as of the Bible. To get good from that, we must know exactly its purpose and its method. If we go expecting to find a description of the scenery between Oxford and London, or to find all the ways by which we can travel from Oxford to London, we shall be disappointed: if we do not know how to distinguish the main line from the branch lines, we shall arrive at unexpected places at unexpected times. So it is with the Bible."—*Expository Times*.

* * *

Liberty and Law

I heard a business man say in the smoking compartment of a parlor car that he was again prohibited from the start, had never obeyed and never intended to. He said it violated his personal liberty. I asked him how long he intended to be away from his manufacturing plant. He said he would be gone two months. I asked him if he was not afraid that an incendiary might apply a torch to it, or a burglar break in at night and rifle the safe or the payroll.

"Of course not," he said. "We don't have fire bugs and burglars in my town. We're a law-abiding community. Who are you, anyway?"

"It makes no difference who I am," I said, "but I've got you now where I want you. Why should the firebug and the burglar obey the law any more than you obey the prohibition law?"

He finally said he had never thought of it that way before and he now realized that the "personal liberty" argument against any law of the land was no argument at all.—Roy A. Haynes.

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(Continued from page 152)

for a minister to have the chance of addressing 10,000 people a week in the name of his Master.

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He does this in a masterful way in his evening Question-box discussions. The questions are echoes from the hearts of his congregation—some doubt, or discouragement, or yearning, or craving for truth. He has an incisive, sympathetic way of answering. He doesn't argue. He tries always to be fair, courteous; and always he makes the answer lead to Jesus Christ as much as possible.

4. **He Notices and Appreciates Human Effort.** He does not seek to *be it all* and to *do it all*. He has many assistants—though only one salaried assistant; and he is generous in his public appreciation of them. In various ways and by ingenious schemes he gives the largest number possible some share in the responsibility and work of the great church. And he recognizes workers from other fields. Any minister, or prominent lay worker in his congregation is sure to be invited as a pulpit guest to the platform. On my Sunday there there were a Methodist, an Episcopalian, a Presbyterian, and other ministers. The professor who wrote the text-book, for teaching which Mr. Scopes was tried at Dayton, Tenn., was a guest, as was the wife of the U. S. Senator of Vermont. Three of these were asked to speak briefly.

Is such a work ephemeral, or are there permanent rewards? Dr. Gordon illustrated the difficulty of his surroundings when he said, "I have to get my hearers out of the passing crowd. Many of them come in on the last train Saturday and leave on the first one Monday."

But here's a practical proof. One of the leading co-workers of Dr. Gordon, who has charge of the "Family Night" service on Thursdays, told me that they could trace back some of the very best members of the church to those who had been invited to come through the programs mailed.

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Stained Glass

(Continued from page 158)

pose to continue also in Princeton chapel and in the nave of the New York Cathedral and in every ecclesiastical work where there is a sufficient amount of stained glass, I believe out of that may come a very valuable thing for the art of stained glass in this country.

Religion has come back as a definite thing. I don't mean the vague, sentimental religion of aspiration which is an excellent thing as far as it goes. I mean that definite conviction which always characterized Christianity from its beginning, has gone with it through its entire development and has never disappeared even in the dark days of heresy and schism. That real vital, definite, concrete religion has come back and is showing itself in action. Among other things there has been greater action in the building of churches, more than has taken place for three hundred or four hundred years. Isn't it amazing that in practically no country except America has so much attention been paid to ecclesiastical buildings, while in this country it has received more attention than almost any other branch, leaving out, of course, commercial architecture and houses.

And in the noblest possible kind of architecture the number is amazing, and ninety-nine out of a hundred of those, if they don't demand it now, are going to demand for the future stained glass.

Gold Mining

(Continued from page 178)

Thousands of young preachers have been moved to preach on "Vision;" and most of those thousands have felt vaguely disappointed, feeling that sermon "somehow didn't get there." I wonder if older ministers can tell them now just what was the matter? Probably!

But this text has in it a sermon full of fire and force, a sermon to search the souls of men; a sermon that will "get there!"

Suppose for instance that your main points be such as these:

(a) God has a way of making his will known to any man who is willing to obey. That will be to him a "heavenly vision."

(b) When God by whatsoever way makes his will known to any man, that man's very soul-life hangs upon obedience.

(c) If the man prove not disobedient unto the heaven-sent vision of duty, but forthwith goes and does God's will, then light ever increasing, and peace, and joy, will be his portion, and one growing continually.

(d) But if the man choose to be "disobedient unto the heavenly vision," and forthwith goes and does his own will—then "the choice goes by forever 'twixt the darkness and that light!"

—R.C.H.

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See Expositor, October, 1922, page 49

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What does it all signify? Whither is it leading us? Will Christianity be supplanted by some new belief, or will it continue to be world's greatest force for progress, happiness, law and order?

There is just one way to know—one way to gain the perspective that will enable you to draw the right conclusions. **Know history.** Learn what brought about the great religious movements of the past, read of the forces and emotions that have swayed mankind since the beginning of recorded time. Then you will understand the reasons for the present situation, what it means and what may be expected to result from it.



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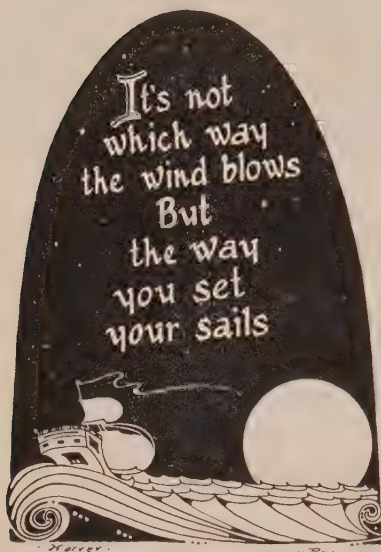
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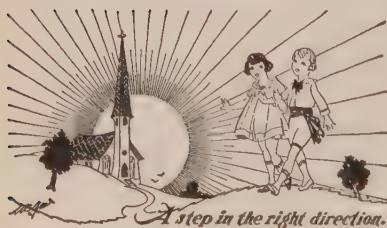


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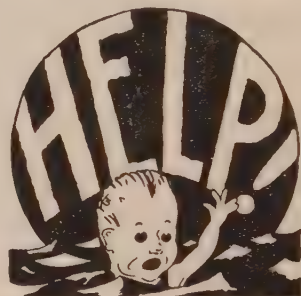
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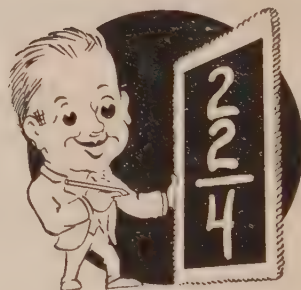
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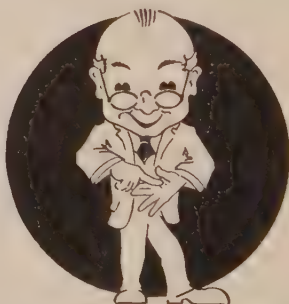
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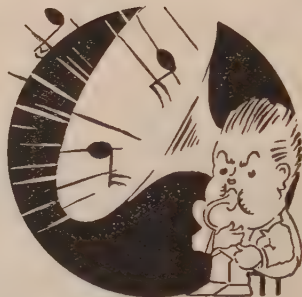
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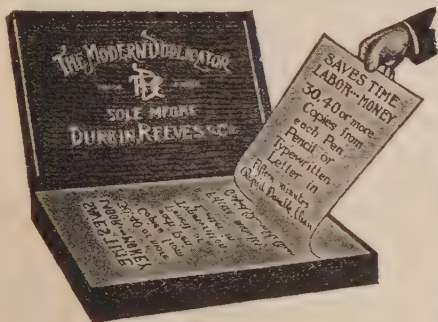
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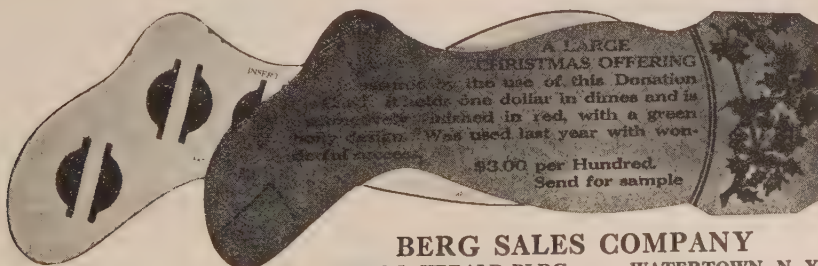
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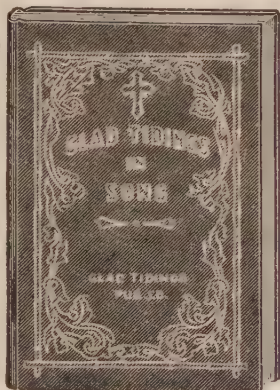
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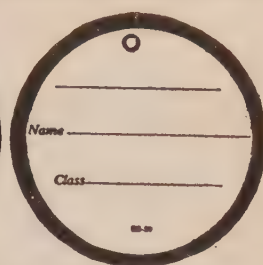
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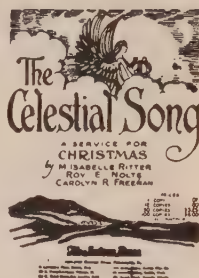
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The Committee on Co-operation in Latin-America sends out a bulletin telling the needs of Latin America as they appear to the workers in the southern continent. This is a Macedonian cry, not a program prepared by the northern mission boards.

We quote from the Committee's bulletin:

That the South American Christians are clearly aware of the immensity and varied nature of the task before them, the need of an adequate program and well equipped leaders, is shown in the list of requests which they made. They asked for the help of the mission boards in providing the following persons to work in co-operation with all denominations:

1. A specialist in social service for South America.
2. A specialist in public health for South America.
3. A publication agent for South America.
4. A secretary for co-operation for Spanish-speaking South America.
5. Secretaries for certain regional committees of co-operation.
6. Apologetic lecturers.
7. Workers among students in university centers and among special groups of educated people, supported co-operatively.
8. Workers among Indians, supported co-operatively.

If any local church, community or larger unit in the United States is looking for a program of Christian service, it can be found in the following list of activities in which the South Americans asked co-operation by mission boards:

1. A continental evangelistic campaign.
2. A continental survey of religious education and the development of an indigenous curriculum for South American Sunday Schools, with literature produced through the Committee on Co-operation in Latin America.
3. A Latin American conference of evangelical publishers and editors.
4. Apologetic lectures both by nationals and foreigners.
5. Co-operative community surveys.
6. United continental program for public health.
7. A union hymn-book in Spanish and one in Portuguese.
8. Literature on Social Service.
9. More co-operative publication centers and union papers.
10. Prizes for literary production.
11. Union work among Indians.
12. Union international theological schools, with schools of social sciences and languages.
13. Union Agricultural schools.
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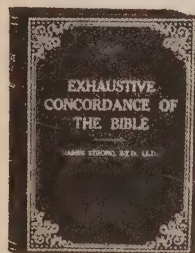
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Continental Committee on Curriculum.

Federation of national churches recommended wherever possible.

(Many of these might make good topics for research and discussion in Mission Study Classes.

—Ed. Exp.)

Rev. John A. Hutton, D.D.

Expositor readers will be interested in the fact that Dr. Hutton, who is to contribute articles for the *Expositor* this year, has just received the appointment to the Editorship of the *British Weekly*. Dr. Hutton's second article will appear in the December *Expositor*.

AN ALTRUISTIC TEA PARTY

Last May we printed a little rhyme about a tea-party where the guests were, "I, Myself and Me." We added a comment that this was the story of persons who did not believe in Missions, only in "passing the cake to Me."

M. D. Crackel, of the West Side Boys' Branch of Cleveland Y. M. C. A., rewrote the rhyme and made a "Missionary Tea-Party" out of it.

Here is the Revised Version:

I had a little tea party
This afternoon at three.
Two friends of mine—
I've never met—
Sat down to sup with me.
I've never seen these guests of mine
They never have seen me.
And yet I feel I know them well
And think that they know me.
We have a missionary there.
In lands across the sea,
And when she sits and pours the tea
Why that's the same as me.
The Master said, we all recall,
"Just give to these the tea,
And that's the same, O friend of mine,
As if you poured for Me."

A MISTRESS OF THE MANSE SPEAKS

This clergyman's wife does not think she would help her husband by pitying him for bearing the burdens incidental to his vocation. "I have studiously avoided one fault common among the wives of the clergy," she says. "Pity is not good for the prophets, and I will not pity my husband,

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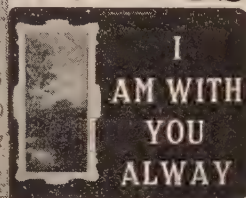
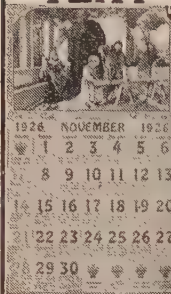
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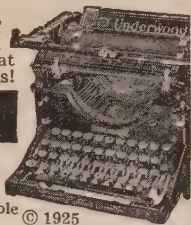
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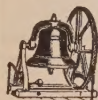
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OUTLINE OF SERMON PREACHED BY REV. RALPH W. SOCKMAN

Unused Trophies

Prov. 12:27

"The slothful man roasteth not that which he took in hunting."

1. Man has ever delighted in hunting. A thrill, a zest in taking something by skill. Trouble begins in preparing it for use.

A Universal Principle

Hunting is more interesting than using.

2. All around us lie our unused trophies. Man is ever in search of health. Summers camps and winter resorts; Lakeside and Florida. Hygiene and sanitation have lessened our death rate and lengthened our lives. What are we doing with increased vigor and added years? Are we living fuller, more worth while lives than formerly? Epictitus was a lame Greek slave but his words were so wise that men are quoting his sayings today. Helen Keller lacks three senses, but see what she has done with the two left her.

Men are seeking a fortune. If gained honorably, a proper cause for pride. How many possess their possessions?

Books—owned or read? Advertising—a new profession to create desires. Americans are magnificent collectors. Adding, accumulating—key words. "Things are in the saddle."

3. God-given genius for invention and discovery. Foundation of history and science of today. How are we using our inventions?

When the Atlantic Cable was new, Thoreau said, "Yes wonderful; It told us that Princess Adelaide had the whooping-cough." Now, the radio; But what is said? Not broadcasting, so much as recasting needed. Once people wrote letters worthy of being printed today. Now we telegraph and "say it with flowers." There was religious hunting. Its trophies were home, church, the Bible, worship. But one home in seven today is ruined by divorce. Indifference instead of reverence. Wonderful trophies lying unused.

Hunting did not produce wealth. That needed agriculture. Not the hunter, but the farmer stored up grain. Not hunting, but cultivating. We today need thought, study, meditation, cultivation. John Bunyan and Abraham Lincoln had few books, chiefly the Bible, and studied them. Wrote wonderful English, despair of authors today. Bible needs to be studied thought over.

Paul tells of "unsearchable riches of Christ," not found by restless hunting. He also talks of the fruit of the spirit and good fruit comes from careful cultivation.

He who does justice and loves mercy and seeks the good of others no less than his own, will bring the right spirit to his public as well as his own private duties. If ever that spirit pervades a whole nation, it will be a Christian nation as none has ever yet been.—James Bryce.

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the voice of the Chimes be
her voice to you. ~ Let her
ideals be yours and as the
Chimes peal out the beauti-
ful, sacred old melodies I
want you to keep ever be-
fore you the teachings of
her who bore you and whose
memory you revere. And
if you grow up in the way
that she would have wanted,
I shall be content."*

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